February, 1932

UNITY

GARRETT BIBLICAL INSTITUTE LIBRARY EVANSTON, ILL.

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

15¢

If Thou Wilt

By Katharine V. Holste

Plenty Is Always Here

By Sonya Max

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

I praise and give thanks that the strength and power of Thy Spirit now restores me to harmony and health

▼ ▼ ▼

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

I praise and give thanks that Thy abundant Spirit substance is now manifesting in my mind and affairs

•

These statements are to be used from

February 20 to March 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

VOL. 76 KANSAS CITY, MO., FEBRUARY, 1932 NO. 2

CONTENTS

The Body, *by Charles Fillmore* 2
Friendship's Prayer, *by Clara E. Putnam* 9
If Thou Wilt, *by Katharine V. Holste* 10
Two Blades of Grass, *by William F. Turnbull* .. 21
Plenty Is Always Here, *by Sonya Max* 22
How I Learned to Demonstrate, *by Rose Gardner* 27
Even at the Doors, *by Helen Lockwood Coffin* .. 28
Peace "*Cometh* in the Morning" 30
by Wright Field
Toward Tomorrow, *by Alva Romanes* 35
I Knelt to Pray, *by Harold Hutchins* 40
Flux, *by Alberta Flanders* 41
Prayer as a Remedial Agent 45
Sunday Lessons 51
In God We Trust (Song) 65
A Broken Wire, *by Zelia M. Walters* 66
Silent Unity 69
Health and Prosperity 70
Prayers Answered 72
Help from Silent Unity 80
Beauty, *by Edgar A. Guest* 85
The Purpose of Unity 86

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

15 cents a copy; $1.50 a year

The Body

By CHARLES FILLMORE

A GREAT deal is said in the Bible about man's body. In fact, the Bible is a mystical record of the various bodies in which the souls of men have lived. Bodies show the different states of mind of those who inhabit them, ranging all the way from the Adam embodiment and environment up to the Christ body and its freedom from environment. It is fair to say that the Bible is the allegorical record of man under many aliases, in many bodies.

In all the history of man he has appeared under all sorts of masks, which he has called his bodies, ranging from a corrupt and distorted body up to the most "glorious body" of Christ.

The resurrection of the body is the paramount theme of the New Testament, and, in fact, the all-embracing yet veiled subject of the entire Bible. Immortality has been the engrossing subject of man's thought since the record of the race began. Quotation after quotation might be cited from the Bible illustrating what man's body potentially is, and how it should be controlled and governed so as to gain the greatest amount of harmony and peace in life.

Now, mark you, man is not solely his body, for man is more than body, but without a body there could be no man. Yet the body is not man, but man will forever possess a body. If the body is not man, and man could not be without a body, what is man, since the body is constantly changing?

You see at once that man is not body, but that the body is the declaration of man—the substantial expression of his mind. We see so many different types of men that we are bound to admit that the body is merely the individual's specific interpretation of himself, whatever it may be. Man is an unknown quantity; we see

merely the various ideas of man expressed in terms of body, but not man himself. The identification of man is determined by the individual himself, and he expresses his conception of man in his body.

Some people have tall bodies; some have short ones. Some have fat bodies; some have slim ones. Some have distorted bodies; some have symmetrical ones. Some have black bodies; some have yellow bodies; some have white bodies. Now, if the body is the man, as claimed by sense consciousness, which of these many bodies is the man?

The Bible declares that man is made in the "image" and after the "likeness" of God. Which of the various bodies just enumerated is the image and likeness of God?

The New Testament maintains that man's body is the dwelling place of the Spirit of God—"Know ye not that your body is a temple of the Holy Spirit which is in you? . . . glorify God therefore in your body." Yet it is written that the Man of Galilee cast devils out of this temple of God. Why this inconsistency? How could devils infest the temple of God?

Some persons contend that man's body is corrupt from birth, and others affirm that it is the glorious masterpiece of God.

We find, however, that those who say that they despise their bodies are loath to part with them, for the

---

ISAIAH SAID: *They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint*

---

reason that they cannot adequately conceive of man without a body, and it is better to have some kind of a body than to run the risk of not having any. The body that these persons possess is all that they know of the identification of themselves. They do not fancy the idea of risking another, and possibly a worse, body, so

they hold on to the one that they have as long as they are able, regardless of its frailties. The chances of getting a new embodiment seem so uncertain that we all strive to keep the one that we have.

LET US repeat that the body of man is the visible record of his thoughts. It is the identification of the individual's interpretation of man, and each individual shows in his body just what his views of man are. The body is the corporeal record of the mind of its owner, and there is no limit to its infinite differentiation. The individual may become any type of being that he elects to be. Man selects the mental model and the body images it. So the body is the image and likeness of the individual's idea of man. We may embody any conception of life or being that we can conceive. The body is the exact reproduction of the thoughts of its occupant. As a man thinks in his mind, so is his body.

You can be an Adam if you choose, or you may be a Christ, or any other type of being that you see fit to idealize. The choice lies with you. The body merely executes the mandates of the mind. The mind dictates the model according to which the body shall manifest. Therefore, "as he thinketh within himself [in his vital nature], so is he." Each is just what he believes he is.

It is safe to say that nine hundred and ninety-nine people out of every thousand believe that the resurrection of the body has something specifically to do with the getting of a new body after death; so we find more than ninety-nine per cent of the world waiting for death to get something new in the way of a body. This belief is not based on the principles of Truth, for there is no ready-made-body factory in the universe, and none will get the body that thus he expects. Waiting for death in order to get a new body is the folly of ignorance. The thing to do is to improve the body that we now have; it can be done, and it must be done

by those who would follow Jesus in the regeneration.

The "resurrection" of the body has nothing whatever to do with death, except that we may resurrect ourselves from every dead condition into which sense ignorance has plunged us. To be resurrected means *to get out of the place that you are in* and to get into another place. Resurrection is a rising into new vigor, new prosperity; a restoration to some higher state or condition. It is absurd to suppose that it applies only to the resuscitation of a dead body.

PAUL hints at a time when the body will be changed, and he says that it is when "Death is swallowed up in victory." Here are Paul's words: "When this corruptible shall put on incorruption, and this mortal shall have put on immortality . . . Death is swallowed up in victory."

This transformation is worked out by the individual himself, and is not the result of physical death, but rather of the death or annihilation of the erroneous ideas that ignorance has stored in the cells of the body. It is first a mental resurrection, followed by a body demonstration.

It is the privilege of the individual to express any type of body that he sees fit to idealize. Man may become a Christ in mind and in body by incorporating into his every thought the ideas given to the world by Jesus.

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Creative Mind has imaged in the soul of every one a picture of the perfect-man body. The imaging process of creative Mind may well be illustrated by the picture that light makes on the photographic plate, which must be "developed" before it becomes visible. Or man's invisible body may be compared to the blue prints of a building that the architect delivers to the builder. Man is a builder of flesh and blood. Jesus

was a carpenter. Also He was indeed the Master Mason. He restored "the temple of Jehovah," the Lord's body, in Jerusalem, in His mind and heart.

When we call ourselves fleshly, mortal, finite, we manifest bodily upon a fleshly, mortal, and finite plane. We sow to the flesh, and of the flesh reap corruption. The time has arrived for the whole human family to repudiate the estimate of man as corrupt and instead to think of him as he was designed by creative Mind. "This corruptible must put on incorruption, and this mortal must put on immortality," says Paul.

We must stop calling our bodies flesh and blood, but see them as they are in Spirit-Mind—pure and incorruptible. This realization of man's perfect body will arrest decay, disintegration, and death.

We must rise above material thoughts into spiritual realization, and live, move, and have our being in a divine reality. When our views of man are elevated to spiritual understanding, we shall begin the expression of bodily perfection. Our thoughts must first be perfect before we can expect to manifest perfection in body. The issues of life are within man; the body is merely the record of the state of mind of the individual.

JESUS demonstrated for us the highest type of embodiment. He brought His body under the mastery of His mind. He said, "I have power to lay it down, and I have power to take it again." What Jesus did, we all can do, and it is fair to say that His is the normal standard for every individual, and that every other presentation of livingness is abnormal, the result of insufficient Christ elements. Paul says, as quoted, "Ye are the body of Christ," and he says this to emphasize the fact that Christ is the one true pattern for man, and that each of us should realize the fulfillment of the divine fiat. "Let us make man in our image, after our likeness."

Jesus was the only man who ever proclaimed with

authority, "He that hath seen me hath seen the Father." Jesus was the divine oracle; His mind was unified with the universal Mind principle; this same principle obtains in a degree, today, in those who identify themselves in Spirit instead of in the flesh. We need not "look . . . for another" in whom to witness the Christ, as did John the Baptist, *but we must look for Him in*

If thou art fighting against thy sins so is God. On thy side is God who made all, and Christ who died for all, and the Holy Spirit who alone gives wisdom, purity, and nobleness.—CHARLES KINGSLEY

ourselves, precisely as the man Jesus found the Christ in Himself.

The statement, "Ye are the body of Christ," promises the possibility of a universal incarnation of the Christ, and does not in any sense narrow it down to one single individual.

And again Paul's words, "Glorify God . . . in your body," proclaim the fact that the God nature may become manifest in every individual. What is the chief object of man? To glorify God in his body, is the true answer. Have the courage to make the heroic attempt to give personal expression to God. And how shall we do this? By mentally agreeing that we are potentially the Christ and capable of a divine self-presentation to the Father. We must rise to the conscious realization that every thought of our mind, every atom of our body, every molecule of our being, every function of our nature, and every force of our mind is divine, and that all of these do and shall vibrate to the harmonies of Spirit. *This is the resurrection of man*; there is none other.

By so doing we establish our ego, or our I AM identity in Divine Mind, and enter into joint heirship with Jesus Christ to the heavenly inheritance of power, peace, prosperity, and perfection.

ALL THE so-called human or earthly spheres of operation are reflections of the Divine, and by considering them we may gain an intellectual concept of spiritual realities, but we should ever remember that spiritual things are "spiritually judged." By this higher renewal of the mind we shall be bodily transformed, and prove those things which are good, perfect, and true.

The resurrection of the body is the result of the elevation of the spiritually emancipated mind of the individual; neither time, nor evolution, nor any of the man-made channels of growth are requisite to this demonstration. It is purely the result of spiritual-mindedness.

Step by step, thought added to thought, spiritual emotion added to spiritual emotion—eventually the transformation is complete. It will not come in a day, but every high impulse, every pure thought, every upward desire, adds to the exaltation and gradual personification of the Divine in man, and to the transformation of the human. The "old man" is constantly brought into subjection, and his deeds forever put off, as the "new man" appears arrayed in the vestments of divine consciousness.

All have hope and find deep consolation, aye, assurance, in the belief of the final redemption of the body; and this universal feeling is born of the legitimacy of the fact that this redemption must eventuate, and that perfection is the ultimate goal of man's being, that death and separation must disappear from human experience.

How to accomplish the resurrection of the body has been the great stumblingblock of man. The resurrection has been a mere hope, and we have endeavored to reconcile a dying body with a living God, but have not succeeded. No amount of Christian submission or stoical philosophy will take away the sting of death. But over him who is risen in Christ, "death no more hath dominion."

FRIENDSHIP'S PRAYER

By CLARA E. PUTNAM

Through quiet vales and meadows green
Some paths entwine,
But oh, amid the rocky steeps
Is one of Thine!
We cannot bear another's cross
Nor bid him stay.
Be Thou the strength of one I love,
Dear Lord, today.

Be Thou the strength of one I love,
Dear Lord, I pray.
Be Thou a refuge from the storm
Through all the way.
When twilight brings its healing hour,
Its peace, its rest,
Hold this courageous child of Thine
Close to Thy breast.

The little clouds that crossed my skies
I cannot see;
The foolish fears, the fretfulness,
Are gone from me.
For length of days, or wealth, or joy
I will not pray;
Smile tenderly on one I love,
Dear Lord, today!

If Thou Wilt

By KATHARINE V. HOLSTE

HE WALKED slowly and dejectedly among the barren rocks to the tombs. Head bent, he dragged himself back to his—home? Three years had he dwelt there—a living death! God of Israel! What had he done, that this should come upon him?

He had gone too near the road. The children, terror-stricken, had thrown ugly stones—jagged stones. The stones had cut his body mercilessly.

A voice greeted him, hoarse with a brave attempt at laughter: "How now, David! Didst show thyself at the Temple today?"

"Thou makest a sorry jest, Nathanael," replied the wanderer, dropping down on a rock not far from the entrance to one of the tombs. "What chance have I, think you, of doing such a thing as that? More likely shall I end my days here—a creature of desolation. And may it be a short span I have yet to travel!"

"Thou speakest ill, brother," reproved Nathanael. "At least thou hast some to care—to see that thou art fed——"

David's gesture of despair halted him.

"Ah, speak not of that! Better—far better—to be alone—alone. Then there would not be the hopelessness of longing for joys forever lost to me!"

His thoughts flew to Rachel, his lovely young wife, from whom his dreadful fate had torn him. Rachel—dark-eyed and raven-haired—and the baby that he had never seen.

It had been a girl, Rachel's daily message had said. Now she was nearing her third birthday. Tamar they had called her, his mother's name, because, said Rachel, "she and thy mother shall be as palm trees—

a blessed shade of comfort in the desert of my empty years."

Nathanael rose quietly, leaving his comrade to his unhappy brooding. It was not like David to mourn thus. Strong of heart he had been, encouraging the weaker spirits among them.

Still questioning within himself how to comfort David, Nathanael gazed dreamily off into the distance. Suddenly he leaned forward, shading his eyes with his hand. What was that? The distant road was always traveled more or less, but the people could not be seen from where he stood unless there were a great many. Today there was a moving line, closely crowded together. Never had he seen so many persons traveling that road at one time, and *away* from the city? What could it mean?

He leaned forward, straining his eyes to see more clearly. A figure had detached itself from the moving throng and was coming swiftly toward him, over the desolate stretch of ground. Instinctively he drew his cloak about himself and stepped back, ready to cry the ancient warning, "Unclean! Unclean!"

Straight as an arrow came the figure. He could see it plainly now—the slight, beautiful form of a young woman. Her mantle of rich blue caught closely about her, she was running, sure-footed as a gazelle.

"How beautiful upon the mountains are the feet of him that bringeth good tidings," Nathanael quoted, half aloud. Why should he have thought that?—why should the song of the prophet chant through his soul like the blast of the silver trumpets from the Temple at Sabbath eve?

She was almost too close for safety. He opened his lips, to call a warning, but her voice floated to him across the distance.

"Nathanael! Nathanael! I dare come no farther for my child's sake. Tell my husband there is hope. Tell him that before sundown there passeth on this road the prophet Jesus of Capernaum. He can bring

healing. Tell him to be near the road at the return of the crowd. Tell him—tell him—hasten! Nathanael! I go now to find Jesus, that I may ask of Him as well as David. Tell him! Now—*now*——"

Her voice broke—she turned and fled at the utmost speed. Once she stumbled slightly as though her tear-filled eyes saw not the stones that strewed the uneven ground.

WHAT was it that she had said? Ah, yes, there was hope! Jesus of Capernaum could heal! But not leprosy—not leprosy! So that was Rachel! Beautiful, what he could judge of her features at such a distance. No wonder David pined for her. Ah, there—she mingled with the hurrying throng—was lost to sight. Would it be wise to tell David? To rouse in him a vain hope? Better a vain hope, however, than none at all. It may be——

"What is it, Nathanael?" David's voice cut across his musing like a sword blade. "Tell me, who was that? Was it Zillah again, who crieth after her mother among us? That girl will be one of us if her father watch her not. Fearless she is, but 'tis the fearlessness of madness."

"No," replied Nathanael, reluctantly, "'twas not Zillah."

"Who, then?" insisted David, imperatively now. "What woman else would come thus far, unless she too be an outcast?" He drew back suddenly, startled at Nathanael's silence.

"Not Rachel! *Nathanael!* Thou didst not call me! *Not Rachel!*"

Nathanael turned away from the pain in David's eyes. He bent his head in assent.

David sank down heavily. "'Twere well. I could not have endured to see her this day. My burden is heavier than I can bear!"

"Listen, David." Nathanael spoke with gentle authority. "Rachel came as one who bringeth glad tidings. She would have me tell you of a great hope

within her woman's heart. I tell thee as man to man, knowing thee strong to face deceptive dreams."

David looked up wondering. Nathanael pointed to the distant road, still alive with the hurrying throng.

"Seest thou yonder multitude? Among them Rachel runneth, with winged feet, to find one Jesus of Capernaum, whom the crowd followeth. She bids thee watch for the return of the people, to be near the road against their coming. For Jesus of Capernaum, she saith, is a prophet who doeth mighty works of healing. Rachel bids me tell thee—there is hope."

"Hope? For such as me? To risk the road again?" David hid his eyes.

"But for Rachel's sake? Canst thou not be strong —for her? What matter disappointment? Better to try and lose than by dalliance to fail altogether. Come —for Rachel! Courage, comrade. Had I faith, I too would follow with thee. Maybe this Man will have compassion on thee because of the child. If He hath power, let Him cleanse thee if He will. Go—thou more than brother! Go!"

David walked as one in a daze. Nathanael had gone back alone.

WHERE was he, David, going? And wherefore? Who was this Man of whom Rachel spoke, and in whom she believed? A prophet newly risen? Was He then greater than Elisha, who had cleansed Naaman the Syrian? None had since been delivered from this curse. Who was He? Could He do this great work?

Rachel would not mock him. Her love was too great, too complete. Had her love, her longing, the empty days, swept away her reason? Nay, Rachel was sound of mind, a true mother in Israel. He raised his head.

Yea, for Rachel, for Tamar, he would make this last effort. A vague memory stirred within him. Where had he heard the tale? Ah, yes. His mother had been told it by her sister at Nazareth. About a carpenter named Joseph, who had a son, a strange lad, loving to

play as all boys do, yet who would work for hours beside His father with skill far beyond His years. Who would sit long at the feet of His mother, Mary, with the wisdom of the ages in His eyes. David's mother's sister had known Mary well. They were neighbors.

He was only nine years old when, one day, so Joanna had said, He was playing with some older boys. They had a sling, and one boy had brought down a bird. Mary's son had been angry. "I play no more with death," He told them. And when they laughed and mocked Him, He picked up the little bird, held it in His hands, which were only just big enough to grasp it, and lo! the wee thing fluttered, twittered—soared! Jesus had laughed with childish glee, yet there was the triumph of the victor in His face.

Stay! *That* was the boy's name. That was the name of the Nazarene lad. David was much too young to remember the story as Joanna had told it on her visit to their home at Capernaum seventeen—nay, near twenty years gone. But often had his mother told the tale, and had finished always with the words, "Would that Jesus, Mary's child, might be the Redeemer of Israel, the Messiah," thus voicing the prayer of every woman's soul for the coming of the Promised One.

The lad's name had been Jesus. If He still lived, He must be close to thirty now. A man! But had such a wonder child (granted it was not an idle tale of women's weaving) actually walked the earth and grown among men these many years?

Like a flash of lightning came realization to David's numbed brain. Jesus of Capernaum! Rachel had gone to find a man named Jesus. "A prophet who doeth mighty works of healing." Jesus of Nazareth, Joseph's son, the lad of Joanna's story. Jesus of Capernaum, the new prophet, sought by Rachel! Ah! They were the same. One and the same! The lad who had brought the birdling back to life, had become the

man who would now restore him! Clean again!

How did one ask? How did Rachel know to ask? Nathanael had said, "Mayhap this man will have compassion on thee. If He have power, let Him cleanse thee if He will."

Ah, He, Jesus, had power!—David's soul cried exultantly. Joanna had not told her tale of the carpenter's son in vain, nor had the faith of the elder Tamar, his mother, failed of fruitage.

Across the miles, across the years, recognition leaped, and David questioned nothing. He *knew*. All his being knelt in obeisance before this Man, unseen, unknown, until this hour.

"If He will! Mayhap He will have compassion! If He will!" Nathanael's words rang over and over like a refrain in David's heart. "If He will." Ah—but the lad who had succored the birdling twenty years ago would of a surety have compassion. Strong and high leaped the flame of David's newborn faith.

He will! He will!

MEANWHILE Rachel, mingling with the pushing, pressing multitude, let herself be swept on with them, into the open country, up the steep mountain side. It was difficult, climbing the slopes among the jostling crowd.

"Yes, He healed my brother of palsy," one man's voice spoke joyously. "Thinkest thou He could make Simeon to walk?" questioned a woman with eagerness. "My mother's ears were opened," another chimed in. "He is naught but a pretender, and look you—how the rabble follow Him!" growled a Pharisee, low-murmuring in his companion's ear. "A son of Beelzebub," agreed the other. "Thinkest thou He will rouse them to any rashness?" The other shrugged. "He hath a great hold on the people," he said speculatively. "But if once He faileth in His devil's power, they will turn and stone Him for the imposter that He is!"

Onward they jostled together—Jew and Gentile, Pharisee and publican, Greek, Syrian—Rachel caught

her breath as she sighted a Roman, evidently a soldier on leave. Perhaps—why had she not thought of it before? Jesus of Capernaum might well be the Messiah. Of a certainty He would deliver His people from the yoke of Rome! What was it Isaiah had said?

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

Yes, the man had said that his mother's ears had been unstopped, and she herself had heard of that child —who was it? Well, it was true, else Tamar, who loved her as a daughter, had not told her. Tamar had said that the child that had been born blind could see.

Other words of ancient prophecy flitted through her mind as she plodded on, her heart high with hope.

"Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me."

"Behold, a king shall reign in righteousness." Messiah would be all-powerful. Some of these signs were already fulfilled in Jesus of Capernaum. David's deliverance was at hand! Even now at hand. Even now accomplished.

If the prophet would but grant her request. If He would only return with her along that same road. It was not so very far, and it meant so much! David and she united! Tamar the elder would have her son. Tamar, the tiny palm tree (such a blessed shade!), could learn to love her unknown father.

She would do anything He asked of her—if only—if only He would——

"Ah, but He will!" The voice of her faith spoke clear and strong. "He is compassionate. He will! He will!"

RACHEL turned. A half-stifled sob at her side, a clutching hand on her arm. The girl Zillah was hurrying beside her, her face disfigured with weeping.

"Whither goest thou, Rachel?" she queried, breathless in her effort to keep the pace.

"I go to find Jesus of Capernaum—for David," replied Rachel, very calmly.

"For David? You mean there is hope?" The girl regarded her, amazed.

"Aye! Aye!"

"Aye! Aye!" wailed Zillah. "Too late! Too late! My mother hath died seven days past! Woe! Woe! If I had known! If I had known!"

The half-crazed girl broke into wild sobbing.

"Peace, Zillah. Peace!" Rachel spoke with gentle authority.

They had come to a standstill. Above them, on a slightly raised bit of turf, sat Jesus of Capernaum. The afternoon sun shone through His ruddy hair, forming a soft glow as of a radiance about Him. Nay, there *was* a radiance—a misty gleaming light—which seemed to surround Him as a veil. To Rachel, the body of Jesus of Capernaum was sheathed in splendor.

"Zillah, seest thou the light about Him?" she whispered.

"Nay, I see nothing," replied the girl. "Thou art bewitched, Rachel."

Rachel said nothing, for Jesus of Capernaum was speaking:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted."

Zillah relaxed her convulsive grip on Rachel's arm. She was listening intently.

"Blessed are the pure in heart: for they shall see God."

Rachel caught her breath. The light had grown dazzling to her eyes. She closed them; within her consciousness still flickered and glowed a sense of ineffable glory.

"Mighty God, Everlasting Father, Prince of Peace." Isaiah's great poem sang itself through her mind. So should Messiah be called. God spake to Moses from

a burning bush. Had she seen in Jesus of Capernaum the garment of the Most High? Listen! What was He saying?

"Ye are the light of the world. . . . Even so let your light shine before men; that they may . . . glorify your Father who is in heaven."

Jesus of Capernaum was letting His light shine.

The soul of Rachel cried out within her: "Thou art the Light of the world! Thou art the Light, which those who walk in darkness shall see. Thou art the Anointed——"

It was light, light. All light. His words were words of light. The very air scintillated.

"Thy whole body shall be full of light."

The body of Jesus of Capernaum was full of light —full of light——

IT WAS OVER. Jesus of Capernaum had risen, had drawn His cloak more closely about Him, was preparing to descend the hillside. The people thronged and pressed about Him, but He, quietly, effortlessly, moving through the midst of them, went His way.

Rachel and Zillah found themselves close beside Him as they neared the foot of the hill. The younger girl reached forth timid hands. Touched the edge of His robe.

"Master, Thou didst say, 'Blessed are they that mourn'——"

He turned, compassion and tenderness in His smile.

"Yea, daughter. 'For they shall be comforted.' Thou shalt be no longer in shadow, Zillah, for thou, who hast dwelt in the land of the shadow of death—upon thee hath the light shined. Thou knowest the way of life; walk therein with rejoicing."

The girl turned a radiant face to Rachel, wonder mingled with exultation.

"How knew He my name and my sorrow?" she marveled.

"He knoweth all things," replied Rachel, her eyes fixed on the One in whose willingness lay her very

life. She stepped forward, to fling herself before Him, to plead for David.

Then she started back, eyes alight. Along the road came a familiar figure, impatience in every halting movement, yet a strange uplifted assurance in its bearing. It was David. Her heart knew it, sang it. Yea, it was David.

Onward he came, closer—closer—utterly fearless. A few in the throng, which had by now thinned a little, drew away, terror written on their faces. But none dared demur or stoop to pick up the loose stones with which to drive away that most fearsome object of the community—a leper.

Rachel and Zillah waited, hand in hand, breathless.

"Rachel, speak to the Master," urged Zillah. "Why dost thou not plead for David? Perhaps, if thou shouldst ask——"

Rachel shook her head.

"David will ask, Zillah. My asking is not needed. I know——" The hurrying man flung himself at the feet of Jesus of Capernaum.

"Lord, if Thou wilt," the voice was jubilant with assurance, "Thou canst make me clean."

And Jesus put forth His hand and touched him.

"I will; be thou made clean."

To David, the touch, the words of the Man above him, were as a glimpse into the holy of holies. His soul was ablaze with light; his flesh thrilled with an unnamable ecstasy as new life ran through his body, transforming it into perfect health. Fresh, sweet blood coursed through his veins; his physical being was alive, vibrant with virile strength. But this strange illumination within his soul!—ah, that loathsome thing had never been. He felt free, buoyant, able to do all things. What was this his Deliverer was saying? He forced himself to listen, with an effort.

"See thou tell no man; but go, show thyself to the

priest, and offer the gift that Moses commanded, for a testimony unto them."

THE GRACIOUS Presence passed on. Rachel, Zillah, David—the three of them—gazed in silent awe at one another.

Rachel's eyes feasted on her husband's stalwart form, the sparkle of his clear eyes, the gleam of the lowering sun on his black hair, the living vitality of the clean darkness of his skin. And he regarded her in wonder. Rachel—who had dared for him, believed for him, the beautiful messenger of glad tidings!

Reverently he came to her.

"Rachel—beloved—I obey the Master. I go to fulfill the law. Tell Tamar my mother that her son liveth. Ere long I shall—hold her in my arms. And thou, and I, Rachel—thou and I——"

"And little Tamar," she added softly.

"Yea—and little Tamar," he echoed. "But first I go to Nathanael. I go to tell him 'twas but a dream. 'Twas not David that lived with him among the tombs. 'Twas but a body stamped with a dream of horror. I, David, live! And, because I live, he shall live, also!"

Out of the Vast

There's part of the sun in an apple,
  There's part of the moon in a rose;
There's part of the flaming Pleiades
  In every leaf that grows.
Out of the vast comes nearness;
  For the God whose love we sing
Lends a little of His heaven
  To every living thing.

—Augustus W. Bornberger

Two Blades of Grass

By WILLIAM F. TURNBULL

I WANDERED through the slums of the city to the poorest, dirtiest street I could find, and in the corner of a wall I saw a tiny clump of grass. I pulled a blade and looked at it, made a harp of it in my lips, stroked it, and admired its greenness.

Then I turned and traveled to the finest park in the city and again pulled a blade of grass from the green ocean that billowed before me. I looked at this blade and caressed it, and as I studied it I thought to myself how like each other were the two blades, one from the hardest environment and the other from the easiest. The selfsame sunlight illumined both and converted the gases of the air into strong ribs and framework. The same rain watered both. And, even in the slums, that which most people called dirt had a fertilizing value for the little blade that grew there.

Hence I drew a parallel between grass and people, and I resolved thereafter no more to pity any one, or let others pity themselves, but to help others to draw upon their inner resources and develop the spirit of a Napoleon, an imperial feeling of conquest that scorns environment and realizes how infinitely superior is man to any circumstance that may oppose him. "If God *is* for us, who *is* against us?" Who had a harder environment than Abraham Lincoln? Yet he became President. Who was poorer or more despised than Jesus? Yet He conquered the whole world and its thought for all time to come. A certain shallow school of thought says, "Hard environment crushes; make it easy and helpful." But what environment crushes more than that of ease and luxury? Any environment crushes a negative spirit, but to a positive spirit environment is "as chaff that the storm carrieth away."

Plenty Is Always Here

By SONYA MAX

JOHN MULHOLLAND, vice president of the Society of American Magicians, has estimated that, in New York City alone, twenty-five million dollars is paid annually to fortune tellers. Worried, frightened, harassed people run about trying to find ways out of their difficulties, reassurance regarding their doubtful futures, advice about how to obtain the fulfillment of their desires. Ninety-nine out of every hundred of these persons are interested in one or both of two things: money and love. Conscious of an overwhelming sense of their lack on both the material and the spiritual plane, they seek and are willing to accept almost any solution of their problems.

Any solution, that is to say, except the simple, sound, and truthful assurance that what they desire is already theirs. This fact they cannot see or understand, and so they go on hurrying and scurrying and worrying, trying to find a complicated way out of their difficulties, instead of the simple one. Their desires, as visualized, may sound highly differentiated and various. One man is in love with another man's wife, and feels that he cannot be at peace until he has absorbed her responsive affection into his own life. A young girl is fascinated by an indifferent youth, who barely knows that she exists. A broker has gambled heavily, and will be bankrupt unless stocks go up. A clerk wishes to invest his savings to the best advantage, and seeks anxiously for guidance. One woman wants to go to Europe. Another wants a baby.

All such various yearnings amount to one and the same thing. If you have ever written to Unity for a prosperity treatment, you were probably told in the first letter that you received from Silent Unity that your desire was only the expression of an inner long-

ing for spiritual fulfillment. Any consciousness of lack can be interpreted as our common innate outreaching for something beyond the limitations of visible experience. Shelley expressed it as—

"The devotion to something afar
From the sphere of our sorrow."

The trouble with most of this devotion is that we consider its object as being far away and hard to get. It is difficult for us to believe that the thing that we are struggling and striving for and worrying about is right here within ourselves, ready to shine forth in our heart and in our daily life if we will only let it have room to expand. The love that we want is already ours. We may fancy that we want to engross some one person's attention, and absorb all of his love for ourselves, but underlying this vehement personal need is a striving for self-completion, for relief from the terrible loneliness in which all of us are engulfed until we learn that God is within each of us and that we need never be lonely when once we recognize His presence.

WE STRUGGLE for wealth, convinced that we must have certain things in order to be happy. Here, again, is only a desire for self-expression, for self-fulfillment. Whether we want a new house, or an automobile, or a vacation, or freedom from debt, or a new dress for a party, what we really seek is relief from thwarted longings, and release for suppressed spiritual activity.

No matter what form our desire may take as regards outward appearance, the satisfaction for it is already ours—if we will only allow our good to manifest. There is no lack of material wealth in the world. There is plenty for every one. Food, clothing, houses, the ability to move about and enjoy ourselves in various ways—all are ours if we would only make of our thoughts channels for the inflow of good to us from our ever present Source of supply.

It frequently happens that this fulfillment is really very near, but is overlooked by and lost to the individual because he is either denying it or seeking for it in some far-off realm. Again and again, in the scientific world, some simple discovery or invention has opened the way toward greater ease of living for thousands of people. Often this betterment might have been achieved long before, had somebody been quick enough to conceive of its possibility.

MEADE COUNTY, Kansas, was settled during the great westward migration of the eighties and nineties. The wide, unpeopled prairies attracted countless adventurous farmers, who left comfortable homes in the East, and, with their wives and children, in covered wagons, came to settle in a new land. They were moved by strong desires for something more than they had yet experienced, desires powerful enough to uproot them from their old associations and certainties and to send them out on long, weary journeys over unknown land. When they reached the homestead country in Kansas, all that they had to work with was an unlimited expanse of sod and the spirit of achievement within themselves, which they may have called by various names, but which was God urging them on to greater fulfillment.

They lived in houses made of sod. They worshiped God in sod dugouts for which they had made sod roofs, and inside of which they sat on pews consisting of boards supported by piles of sod. Their windows showed them only an untrammeled expanse of prairie.

Their greatest need was for water, and this they found extremely hard to get. They dug wells in the old way, as they had done in Ohio or Illinois, twenty feet down. Few of these wells yielded water. Many of the pioneer women had to drive as far as fifteen miles to fill their water barrels from their neighbors' scant supply. This water was hoarded like gold. Because there was so little of it, the farmers did not

bother to plant gardens, and their families went without fresh vegetables. Their stock was scantily watered, and died in times of drought. The suffering of the people was intense, and many of them gave up the struggle and went east again. Indeed, there used to be a favorite saying in Meade that the only ones who stayed there were those whose mules were too weak to drag them back to eastern Kansas.

Then, one day, a man tried the experiment of drilling a well instead of digging it. He went farther below the surface of the ground than any one thereabouts had ever before penetrated in search of water. When his well was eighty feet deep, he made an astounding discovery. He had reached a great underground river, an unceasing flow, unaffected by surface variations, weather, or other circumstance. Flowing under central Kansas, from north to south, is an apparently inexhaustible supply of pure artesian water. It had always been there, under that part of the state which was then represented on the maps as the "Great American Desert."

OTHER men drilled wells, and all of them were rewarded with powerful streams of fine water, millions of barrels of water for gardens and fields. The hard-working farmers' wives, who had been denying themselves the luxury of cleanliness and fresh food, trying to make a barrel of water last for days, now had continuous streams of pure, cold water to flow through their dairies and keep their food cool and to irrigate their gardens. The water was exceptional in that it showed no bacterial count. And it had been there all the time, underground, ready to gush forth when the right effort was directed toward it. Countless farmers had given up the struggle for success and gone away because they thought that the land was dry. The ones who remained grew rich, for that part of Kansas is now one of the greatest wheat-growing sections of the country.

God was there all the time. God was in the water. God was in the farmers' hearts, making them move in the right direction and then find the water that they needed. There was plenty of water for everybody. The trouble was that most of the farmers did not believe it was there.

There is plenty of all the things that we have need of right at hand. What we have to do is to reach for our supply, make an opening for it, and then be still and let it flow out into our life. We have only to believe in it and know that it is there, and it will come forth as our good. Plenty is always here. God is always here. Good is ever present, ready to manifest as soon as we allow it to do so.

One There Was

One there was who, passing by,
Touched all life with alchemy.
Grass of field or bird of air
Made His heart of God aware.
Of common salt or smooth-worn yoke
A figure He patterned for eager folk:
Of wayside spring or granary
Symbols He made, which never die;
From mustard seed or branching vine,
Similitude of things divine.
Meaning to leavening dough He lent;
He made, of bread, a sacrament.

—*Stella Fisher Burgess*

How I Learned to Demonstrate

By ROSE GARDNER

ONCE I read a testimonial in which the writer told how she blessed a worn-out carpet, asking the Father to open the way for her to have a new one; this need was supplied beautifully.

Later I was rooming in a private home and the rug on the floor of my room became badly worn. I wanted a new rug but hesitated to ask the landlady to purchase a new one, because I knew that she felt that she could not afford to do so. I determined to try the plan of the woman whose testimonial I had read.

For three days, at about the same time each day, I swept the rug carefully, blessing it and giving thanks for it as I swept. I told the Father that I was very grateful for the rug but that it had now served its purpose, and I asked Him to open the way for me to have a new rug for my floor without inconveniencing the dear little landlady. I thanked the Father for the new rug, which I knew was already mine in spirit. I then gave the matter over to the Father entirely, and forgot about it for a few days.

One day, upon returning to my room from work, I found the landlady putting down a brand-new rug. The rug had been a gift to her, and she had chosen to put it in my room. She was as greatly delighted as I was. I immediately gave thanks to the Father.

This demonstration taught me clearly that I must recognize God as the source of all supply, that I should let Him arrange the channels through which my supply comes. I learned, too, that I must be unselfish; I must not ask that my supply be sent to me in a way that might cause others to be burdened.

That which I wish to renew or increase came originally from God, and I must be grateful for it and praise it in order to open the channels for renewed and increased supply.

EVEN AT THE DOORS

By HELEN LOCKWOOD COFFIN

Why stand you gazing up into the sky? Do
you not know
That He will come again to you as you
have seen Him go?

Go back then to your Bethanys and all
your peaceful ways,
And take upon yourselves again the bur-
den of your days.
Let him upon the housetop there not
trouble to come down,
Nor let the shepherd in the field run back
into the town;
And if those in the desert cry, "Behold,
the Lord is here!"
Go you not forth. Stay where you are.
The glory draws anear.
Or if with covert whisperings they name
a secret place,
Believe them not; for all the world shall
see Him face to face.

The signs have come. But keep your
peace, and trouble not your heart;
For war and pestilence and storm are but
a prelude part,

The crashing minor chords that break
from viol, horn, and drum,
With wailing winds from shaken skies and
roaring surfs that strum:
Discordant desolation of a hopeless form
until
The master baton leads it out, with artis-
try and skill,
Into harmonic unison; and from the
fretted strings
An overture of promise brings the dawn
of better things.

And when these signs have come to pass,
it is no time to fear;
Lift up your hearts rejoicing, for redemp-
tion verges near.
With oil of gladness fill your lamp and
trim the wick with care,
For just without your own home door a
Traveler does fare.
He seeks again, as once before, a place
to lay His head;
He wants an inn within your heart and
not a cattle shed.
And as you open wide to Him, lo! even
at your door,
The Son of Man has come again, to leave
you never more.

PEACE

"*Cometh* in the Morning"

By WRIGHT FIELD

WITHOUT peace, little if anything is ever accomplished, in either the physical, mental, or spiritual realm. In "Life Transcendent," the author says: "Any machine that is to have a particular part to play in the work of the world is tested over and over . . . the whole must show the greatest power available with the least expenditure of energy; all friction and noise showing that power is somewhere going to waste must be eliminated."

If this be true of the merely metallic servants of man, it is even more true of man himself. Friction and noise—how full the outer life of every day is of these, and how their presence impedes the world in its progress, and man in his own personal evolution!

All of us love to visit in a home where the work goes forward, as we say, "as if the machinery were well oiled"; in other words, with the minimum of friction and noise. Friction between members of the family, between husband and wife, sister and brother, parent and child, mistress and servant—or between the housewife and her daily tasks! A radio constantly shrieking the latest nerve-racking jazz, crying children, a scolding mother, a nervous, high-tempered daughter, a loud, thoughtless husband or son—how these things retard the progress of the day's work in a home, the peace and health of the inmates, the enjoyment of the guests, the building up of the home itself! If each did his or her share toward keeping the home a quiet, orderly place, with as little friction and noise as possible, each would soon find the home itself a happier place. How much better to do this, to coöperate, than to criticize and find fault with the

rest of the family because home is merely an unpleasant stopping place! Peace—it is the oil of love, which lubricates the bearings of the home machinery.

Perhaps the housewife herself is the one who suffers most from this noise and friction in a household—yet all unknowingly contributes greatly to it. Sometimes she merely rattles the dishes and slams doors in her everlasting hurry, hurry; rushes hither and thither from room to room aimlessly, and scolds and chatters as she works. Sometimes she gives vent to a steady stream of complaint about her neighbors or her relatives or her work; reiterates the fact that her nerves are "just on edge"; sees tomorrow's ironing and next day's jelly making and next week's sewing, and even next fall's house cleaning, all looming on the horizon at once. She doesn't realize that she is expending enough energy at one task to accomplish half a dozen. She does not get half as much done, and does not get it as well done, as the woman who quietly takes up each task as it comes, and does it without letting her mind rush ahead to the next piece of work—and she is three times as tired at the end of her day as the latter, who has conserved her energy.

"PEACE." The minimum of noise and friction. This is the magic key to doing things with comparative ease, to living life with the least tension and difficulty, to putting through the present task efficiently at the present moment. Dear, troubled, overworked housewife, do tomorrow's ironing tomorrow, and next week's sewing and canning next week, and the fall house cleaning when the time comes—but don't try to do them all today! That is just what it amounts to when you keep them all in mind, and worry over them, while doing today's work. Do you know, they tell us we do a piece of work, to all intents and purposes, twice, when we go over it ahead of time in our mind? That is, we have used up twice the energy that it would have taken, had we waited until we actually faced the task before thinking about it. Think-

ing ahead about a piece of work has a tendency to increase its difficulties, to make it harder for us to take it up when we come to it. Our worrying about it often makes a veritable mountain out of a molehill.

The woman who does one task with her mind on all the tasks ahead—and of course this applies equally to the farmer and the business man, the writer and the lecturer—is dividing the energy needed for the job of the moment so that more than half of it is wasted. Most of it is flowing out along the channels of complaint, criticism, worry, and fear—fear that she will not have enough energy for the future task when the time comes. Think of the energy that she could conserve by doing her present work, as nearly as can be, in a state of peace, letting her mind stray—for minds will stray—in the direction of something pleasant and soothing: her garden, her dearest friend, a coming vacation trip, the lovely book that she has been reading, the play that interested and entertained her last week. One's letting the mind wander at will in paths of peace helps to keep the physical organism in a state of peace, and this is the secret of the most economical use of energy.

To steal a few precious minutes now and then from the day's work, to sit quietly somewhere with folded hands, meditating on some affirmation of peace, or some lovely verse with soothing cadence, some consoling word of the Master's, is the one best way of sustaining this so vital quiet and peaceful state of mind and body. This is real prayer, effective prayer, scientific prayer—a real going into "thine inner chamber," and closing the door against outer distractions, that your soul may sweetly commune with its higher self, and draw from that uncontaminated source strength and tranquillity for contact with the world!

THE HARDER your day may seem to be, the noisier the surroundings, the more friction there is—and remember that friction may exist between you and your work as well as between two personalities, and

it may be just as destroying to power and to efficiency —the more frequently becomes necessary this conscious and deliberate withdrawal to the inner temple, where abides all peace. Few there be who cannot find at least three periods daily for this communion with Spirit, and most of us may take a few minutes every hour or so. This is far preferable to long-drawn-out "silences," though these also have their place.

If you are employed in a store or an office, you may have little freedom to go apart for this purpose during business hours, but a little thought and planning may uncover the chance of a few minutes now and then, and three minutes out of the hour will accomplish wonders in soothing fussy nerves and calming emotional disturbance. Besides, if your mind is resolutely turned toward the finding of a place for these periods of mental and spiritual refreshment, they will soon materialize, as things that we need or desire ardently have a way of doing when we confidently look forward to them as really being ours—indeed, when we think of them as already ours here and now!

There are frequent periods in most stores, and some offices, when there is "nothing doing" outwardly; moments when—alas!—employees frequently indulge in a little sarcasm anent the latest customer, a little backbiting of the absent "boss," a little criticism of the new girl, a neat recapitulation of last night's sensational auto accident or Nellie's picturesque operation! If you are one of the employees, you can at least decline to take part in these moments of unprofitable conversation, which not only deplete the energy of the conversers, but, by filling the blood with mental impurities, lay the trail for indigestion and kindred ills. "Peace! Peace! Peace!" Try at least to "hold your peace" when such talk is going on around you.

LET US think again of this common phrase, which, like a great many common sayings of the people, is really grounded deeply in Truth. To be silent when those around us censure or criticize or condemn—

this is indeed to hold our peace. If we can continue to hold our peace, instead of wasting energy in meaningless chatter, or backbiting, or bickering, or bitterness, we shall find peace really stealing into our day's work—lessening the burden, easing the tension, smoothing the way. If we lay aside at night all thought of the day's problems or the day's work, and do not allow our mind to stray toward tomorrow's problems, and tomorrow's work, and if we will fill the mind instead, as we drift out on the tide of slumber, with peaceful affirmations, soothing and uplifting poetry, a request that our inner self bring tranquillity into our heart, we will find the angel of peace smoothing our pillow, his downy wings lulling us into a really recuperative sleep.

If we demand of our higher self, not tensely, but easily, naturally, as if we expected nothing but obedience, that all the time we are asleep it fill our whole being with peace, flood every cell with peaceful life, radiate through us only divine, loving tranquillity, then indeed shall we soon begin to experience the peace that "*cometh* in the morning," a peace that will begin to remain with us during the day, smoothing the way before our feet, and making our work easy.

"The peace of God now fills my heart, and extends to the very circumference of my world." A healing peace, a soothing peace, a comforting peace, an adjusting peace, a supplying peace, an understanding peace—a peace that smooths all roads before my feet, and infolds me in a soft, healing light. A peace that clothes me around by day and by night. A powerful peace that radiates from the very center of my being, and bestows peace upon all whom I meet, or think toward. Thinking only peace, feeling only peace, radiating only peace, living only peace, I attract only peaceful thoughts and conditions and persons into my world. I carry peace wherever I am called to go, and my thoughts go forth to all mankind winged with the everlasting peace of God.

Toward Tomorrow

By ALVA ROMANES

If, in the night, you would your faith renew,
And hear the song that through creation runs,
Think how this grain of sand that shines with dew,
And lies within the garden of the suns,
From shapeless insignificance has wrought
The power to measure all these suns with thought.

OUT OF the chaos that was the physical science of the nineteenth century there has emerged the conception of a governed universe. This is not the conclusion of those whose spiritual convictions make any other viewpoint impossible. It is the inevitable decision of scientists whose book of Revelation is the modern laboratory. If their terminology be that of the chemist, the astronomer, and the physicist, let us remember that they have approached the inner courts of Truth by paths of their own making. The stupendous, yet orderly, processes of cosmic evolution in all its phases were a closed book that demanded to be opened. And, with the opening of the book, it was necessary to interpret the revelations that it contained.

The tablets of Sinai were graven in readily understood characters; the teachings of Jesus are plain and indisputable; but this new word of God is written in a strange language. One chapter has phrases whose letters are the Milky Way and the island universes of space. In another chapter, the rocks and sedimentary deposits of geological epochs are the divinely inscribed characters. To read others, we must use the microscope. Yet the whole is intelligible, readily understood, and irrefutable. Minor details may give opportunity for dispute; but these have no bearing on the message of the whole.

As we read that message, it becomes clearer than any written word or spoken phrase. It proves that

we are living in a world whose processes of development are so governed that a grain of dust becomes an object of awe. Through the atoms and the stellar magnitudes alike there is evidenced the power of law, and, with each advancing step in our reading of the message, the operation of the governing Power becomes to us more sublime.

Did not the wish to walk create the foot?
Did not the wish to fly create the wing?
And if desire has raised you from the brute,
What greater wonders must the ages bring!
If, in the darkness, up to man you trod,
Shall not the light direct you up to God?

THUS we come to a point where we can view the processes of creation in their entirety. Evolution is no longer held to be the blind gropings of chance; it is seen to be the logical method of divine unfoldment. If the earlier church rejected the conclusions of the scientists, it was a case of mutual lack of vision. The scientists could find no place in the universe for the personal God of our forefathers, and our forefathers saw no necessity for evolution in a world governed by a personal God. But today we know that the process of cosmic evolution is in reality an unfoldment, and that mind is not the result of that unfoldment; it is the cause. In fact, mind and its workings constitute the universe.

This is a conclusion that we cannot escape. Even as the creations of man, from the crudely chipped flints of the man of a million years ago to the modern city with its myriad inventions, have each had their source in mind, so has everything to which we give the general term of matter. In locomotion, the wheel outruns the fastest foot; in the air, the plane outdistances the fastest bird; the voice of the radio circles the globe in the fraction of a second; the telescope and the microscope are immeasurably superior to the power of the unaided eye. But these have all been

born of thought. And they constitute only the later links in the chain of cosmic unfoldment or evolution whose field of operation is infinity, whose highways are the paths of eternity.

The I within you has no thought of time.
Did not a thousand æons rise and pass
To spread the moss upon the steaming slime,
And yet a thousand more create the grass?
It is not time and space you are beholding;
But that which is your Self, to you unfolding.

SO WE come to a view of man as being one with God. The words of Jesus, "I and the Father are one," become our own. We see man as the word of God made manifest. We know ourselves to be divine. And, with this knowledge, we realize our infinite powers and our immeasurable destiny. We rise to the comprehension that nothing is useless or unimportant. The withered leaves of autumn carpet the forest aisles for a purpose. The massive oaks and the towering pines scatter a thousand seeds, of which only one may take root. Yet we know the reason for the unproductive nine hundred and ninety-nine. The uncounted billions of lives that have preceded our generation are seen with the vision of Truth. And at last we know that our brothers in the lower levels of intelligence are of divine origin, serving the Infinite in their place, and traveling surely to a goal. Then there awakes in us recognition of the purpose of life and of the impossibility of that annihilation which we have clothed with the name of death.

I was not born, and I shall never die;
I am eternal with the Life I share;
For space and all the wonders of the sky
Are but as garments that I choose to wear,
And time is but the all-reflecting glass
Wherein my thoughts have substance as they pass.

THERE can be no cessation in the life of that divine unfoldment which is at present man. This ma-

terial body was mind-created for the needs of the eternal soul. When it has served its purpose, it dissolves, and the mind creates another for its use. It is a process similar to that of the artist who uses colors and canvas to convey his vision of beauty. It is one with the creative forces of the musician, who releases his harmonies with the aid of a violin; of the poet, who makes words serve as his vehicle for the expression of the feelings that surge out of his inner being. Yet if we ask any creative artist whether he has succeeded in expressing himself fully, his answer will be in the negative. Gain his confidence, and he will tell you that he did his best through the medium of his art, but——. So it is with us in our daily life. We are expressing ourselves through the medium of the body, but——. And here we answer that "but." The upward striving soul knows that it will yet reach full and free expression, even as the artist knows that he is reaching beyond the powers of his art for expression of immortal themes.

So comes that upward urge which has built a new world for man, and which forever drives him toward greater achievements. Already we have attained the position where we refuse to include the word impossible in our vocabulary. We are convinced that all things are possible. With this awakening comes the knowledge that we shall take today's experience forward with us to our tomorrows. And even as the mind carries each experience through life ready for use, so we can look forward to the day when we shall attain to perfect memory.

> And like the cycle up from fish to man
> That marked the days within your mother's womb,
> The yet unwakened memory shall span
> Your endless cycle through the deathless tomb;
> And all the ages that your soul has worn
> Shall at your summons once again be born.

While we hesitate to use the terms of reincarnation to express the endless cycles of the immortal soul

in its upward path, since reincarnation denotes our being clothed again with mortality, the word must serve its purpose. But we are never mortal. We have nothing to fear from the processes through which, and by which, we serve our part in the divine plan. Change is but the vestments that we wear in our service at the altar of the living God. We, the divine children of our Father, cannot change in our immortal essence and in our eternal substance. So now, with the unity of creation spread before us, and with the shackles of limitation forever struck from our soul, we can take our part in the tasks of today, knowing that our tomorrow is assured, and that we are one with the infinite love.

When all religions are within your creed,
When caste and country are alike outgrown,
When my necessity becomes your need,
When all men's faults are judged as are your own,
When you can see that life and death are one,
Your bondage in the house of time is done.

Prayer for Perception

Music, however sweet, of what avail
If ears be not attuned for its receiving?
Or beauty, if unseeing eyes shall fail
Of its beholding through the mist of grieving?

Quicken my soul, O Master, to perceive
The largess which Thy love is daily giving.
Myself a pauper how can I believe,
When Thy supply is meet for kingly living?

—Frances Hull Topping

I KNELT TO PRAY

By HAROLD HUTCHINS

I knelt to pray.
The sky was overcast with clouds of gray,
And life's uncertainties were burdening
my heart,
So numerous I knew not what to say,
Or what to do, where first attempt to start
Upon the tasks confronting me that day—
I knelt to pray.

I knelt to pray,
Before I should set forth upon my way;
So much my soul had need of God's great
love
To wisdom give, nor let me go astray,
To show direction from the heights
above—
I knelt to pray.

I knelt to pray,
Assured the Comforter would not delay
His presence to afford in my great need;
Because His answer never can be, "Nay,"
Whose self is utmost sympathy, indeed,
Whose hand His children guides for aye.
I knelt to pray.

I knelt to pray.
His love filled all my heart that day;
He wisdom gave, my courage did renew,
Burdens to mists dissolved and blew away
The clouds of doubt what might be best
to do;
Since then, in need, I turn to Him alway,
And kneel to pray.

FLUX

By ALBERTA FLANDERS

PALM SPRINGS and a rambling bungalow—sand-colored, so that it seemed less something external, less created by man, than a part of the California desert.

Within the bungalow, Joan and I—entertaining over a week-end friends who have been our guests the previous evening at an open-air play in the Hollywood Bowl.

Continuing a conversation on metaphysical subjects begun on our way home following the performance, Mr. Powers remarked: "This is a beautiful country, Joan, but it's new. Probably your study of Truth has reconciled you to its newness. But I like the 'feel' of a past: if you understand me." He glanced from one to another of our little group, circling a fire of logs burning in a stone fireplace built in the center of the large, rough-walled living room, cozy with comfortable chairs and a big couch.

Joan smiled and the firelight showed warm flashes in her eyes and in hair that she calls red. "I wonder if it isn't background that you mean rather than a past?" she queried.

"You tell me," Mr. Powers returned her smile.

"Well, it seems to me that, separated from family, childhood friends, and early environment, a newcomer has little in the way of background here in California. You too may have felt it."

"I think you've elucidated my rather vague impression," Mr. Powers replied. "I suspect that I am by way of becoming crystallized in my Eastern environment, perhaps in my thinking. I don't want that to happen. Yet, if I'm honest, I must admit that even the prospect of change bothers me. A condition of flux finds me a bit panicky."

"I know the sensation," Joan assured him. "Before I was well grounded in principles of Truth, change —what you term flux—was an element that I dreaded."

"Tell us how you overcame the dread, Joan," begged Lilla. "I recall that you were afraid to leave the East to come to California to stay permanently, because it meant your leaving behind you accustomed things—places, and old friends."

"All of that and more." A moment Joan watched the fire with introspective eyes. Remembering.

"Would you like me to relate an incident that was instrumental in helping me free myself from the feeling that any particular environment is necessary to me?" she asked presently.

"Yes," we chorused.

"IT WAS when I was on a trip into northern California," said Joan. "I had landed from a steamer that brought me into San Francisco via the Golden Gate. At the moment I was being driven through Golden Gate Park. 'What's that?' I asked the taxi driver, and indicated an arch, looming dignified and mysterious, in the midst of the park."

"'"Portals of the Past" it's called, Miss; a doorway salvaged after the earthquake from a grand old house and set up here. Maybe to remind folks that what's behind 'em don't count no more,' he answered with a grin.

"The man's words set me thinking. What's past doesn't count except as motivation for what is, and I'd been acting as if the past were all that counted.

"Right then and there, friends, I got a new viewpoint. I know now that I received one of the sudden flashes of intelligence not unusual to persons in harmony with the Source of all intelligence. At the time I only knew that I was suddenly free from the sense of sadness and loss that had persisted ever since it became necessary for me to leave home, friends, and all that was dear to me."

"Very interesting," commented Mr. Dwinal, our friend from Texas. "I'd like to inquire, Joan, what part, if any, the 'past,' as we term previous experience, plays in the life of a Truth student."

"THE PAST, so-called (in reality time is a purely mental concept), plays a part in everybody's life," said Joan. "The same part that the old doorway plays in the history of San Francisco—a reminder that material things perish; yet a symbol of endurance, of beauty, significant of that which may be."

"And but for a condition of flux, which you say you dread, Mr. Powers, a better condition could never come into being," remarked Lilla.

Mr. Powers nodded and Joan addressed him. "I think a distrust of changing conditions is an error that you share with some other persons uninstructed in the principles of Truth. It seems a human frailty to fear change. Yet, as Lilla reminds us, only through change can an individual rise higher in the scale of health, prosperity, and happiness."

"I think," remarked Rose, Mr. Powers's wife, "that my husband dreads uncertainty. If he knew that a prospective change would be beneficial he wouldn't mind adapting himself to a new environment or condition."

Said Joan, "Truth students know that what comes is for their good, that they are always in the right environment."

"How can it be possible for any human being to know that?" asked the Texan.

"Because a 'human being' consciously under the control of Divine Mind knows that he is being guided by omnipotent intelligence. He knows that when for him an environment has served its purpose some circumstance will remove him from it."

"It's possible that such removal may appear afflictive, it seems to me," remarked Mr. Powers dryly.

"To a novice or to one uninstructed in principles of Truth it might conceivably seem so," agreed Joan.

"But the history of nations and of individuals records innumerable instances where success comes unrecognized at first, because garbed in the dress of apparent failure.

"I know a man who put all the cash he could raise into financing the development of a property. It wasn't enough and the man tried to form a stock company. He poured unmeasured time and thought into the attempt without being able to interest any one. But the man was a student of Truth, and knew that he was guided by divine intelligence. He kept calmly on his way, affirming that divine order was established in his affairs despite apparent evidence to the contrary. He gave thanks that supply was his, that he did not need to see it with his eyes or touch it with his fingers. And he put his faith to the test. Selling his expensive home, he moved into a small house in an unfashionable neighborhood. His wife raised money on her jewelry. In this way they were able to finance the development themselves. The enterprise has paid beyond their most sanguine expectations and the man is prosperous to a degree that wouldn't have been possible had a stock company been formed.

"If the man had feared changing conditions, if he had refused to meet a state of flux, he would not have demonstrated the generous supply that is the divine right of all God's children."

JOAN paused, and we realized that her words must have struck a responsive chord in Mr. Powers's mind when he turned to his wife and said, "Rose, will you join me in the study of Truth, which has done so much for Joan?"

"I will," she answered enthusiastically.

"More power to you," approved the Texan.

"Divine love guide and bless you!" said Joan, eyes shining.

A murmur of approbation rippled about our little circle, the fire sent up a spurt of flame that lighted approving faces, and the party broke up for the night.

PRAYER

As a Remedial Agent

IN A material age prayer as a remedial agent is not apt to be considered very favorably, and hence it is that we postpone to the last what really ought to be our first exercise in the effort to restore ourselves and others to that state of mental and physical harmony which we call health.

It has been said that "man is a praying animal," but this is spoken of the man who uses prayer more as a safety valve for his emotions than as a means of protection.

The fact that medical science has not included prayer in its systems of therapeutics is no argument against prayer, either as a prophylactic or a curative; it simply indicates that the medical mind has so far overlooked the therapeutic value of prayer, a value which, as soon as it is recognized, will cause prayer to be adopted by those who now ridicule it.

James, the apostle, said, "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up." Of course James said this a long time ago, and theologians may declare that, since "the age of miracles has passed," these words have no special significance to this generation, but does this change the fact that men do occasionally send for the elders or priests of the church?

Professing Christians in the hour of direst need almost invariably seek the personal attention of their spiritual advisers, but this is done more as a precaution against unknowable post-mortem experiences than as a possible means toward the restoration of health and a cure. Death-bed repentances are more common

than a healthy remorse for wrongdoing, and hence it is that many pray not from preference, but because they are desperate. Such would not be the case if we all understood the delight of prayer, but we shall never understand the delight of prayer until it is accompanied with "signs that followed," and signs (cures) will never follow until we believe that they will. "These signs shall accompany them that believe: in my name shall they cast out demons; . . . they shall lay hands on the sick, and they shall recover."

At a time of great drought in a certain section denominationalism was set aside in a combined prayer or union service for rain, and the only person in the community who believed that the united prayer would be answered was a little girl, who got down from the wagon in which her family had come to church and started back home as fast as she could run. So implicitly did she believe in answer to prayer that she felt called upon to provide umbrellas as protection against the expected showers. The sky was cloudless—and her elders laughed.

Thus it is that we kill what we ought to foster. We tell our children to pray, and then we blight *their* faith and hope by *our* doubt and fear.

BETWEEN the pill cure and the prayer cure there is "a great gulf fixed" so that there can be no reconciliation between them, but if the two systems could be tried in the same hospital ward, under fair conditions, the prayer cure would prove itself the more efficacious. No true Christian should be afraid to sacrifice drugs for Deity, for the only thing that one has to give up in the drugging system is the thing that one ought to be glad to give up. There is no poison in prayer, and there is usually little else in pills, hence the exchange is never hazardous.

"Be not afraid," said Jesus. Never fear that in relying absolutely on prayer you are relying on the intangible and impractical. Remember that prayer is the only thing that Jesus and His disciples used, and

their cures, if we are to believe the New Testament, would compare favorably with the working of any system of therapeutics existing before or since their time. There was a time when the disciples of Jesus were conscious of a distinguishing difference between their prayers and His; this was when they said, "Lord, teach us to pray." His prayers were effectual, theirs were uncertain. He would have been surprised if Lazarus had *not* come forth from the tomb, they would have been affrighted if he had; but when they learned

With thee is the fountain of life.—PSALMS

the *science* of prayer, both Peter and Paul raised the dead and healed the sick. This furnishes us with the idea that there is indeed a science of prayer that is as unerring as is the science of numbers, and that the only reason why it is not more generally demonstrated is because it is not more generally understood. No change has taken place in Christ, and if the age of miracles has passed, which I do not believe is true, it is due more to a change in church teaching than to a change in Christ. As of old we cry, "Lord, teach us to pray," so that we may pray the effectual, fervent prayer or "supplication of a righteous man" that "availeth much." True prayer is more than the daily repetition of certain stereotyped formulas that we learned as children, and which we now say almost mechanically.

Prayer is the solid and changeless conviction of man's oneness with his heavenly Father. It is the abiding consciousness that God is all in all. When we learn the science of prayer we shall never end our prayers for health and happiness with the timeworn phrase, "If it be Thy will."

If we believe it to be the will of God that we be sick and suffer, we should hesitate to ask that we be restored to health and strength, for this is asking an impossibility; it is asking God to do what theology de-

clares He never does; it is asking God to change His mind.

Finite human beings may change their minds, but infinite Wisdom never does, or it would not be infinite Wisdom, and the knowledge of this principle of Truth makes us free from the tendency to indulge in ignorant prayer.

The wisdom of this world declares that God makes us sick, but He can also make us well again *if He wills*, but "the wisdom of this world is foolishness with God."

THE SPIRITUALLY wise Paul said, "God is not *a God* of confusion, but of peace." "Doth the fountain send forth from the same opening sweet *water* and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet." A good God does not afflict His children, and herein lies the secret of every cure that the Great Healer made. Had Jesus believed what we have been taught to believe, He would never have raised the daughter of Jairus. He knew God to be the fountain of life, and His prayer in this case was the silent declaration that life is immortal and indestructible. "Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."

The audible prayers of Jesus were the fearless voicings of the will of God. He never prayed God to restore the sick. He knew that God was not the author of sickness, and this knowledge equipped Him with power to destroy sickness, disease, and death itself. The great difference between pills and prayers as to their therapeutic value consists in this, that the more we use pills the less faith we have in them, while the more we use prayer the greater our faith becomes. Prayer is not petition to a far-away God, but a positive realization of an omnipresent love that casts out all fear. It is the consciousness that "all things were made" by God, "and without him was not anything made that hath been made." When in this state of

spiritual consciousness, man is able to obey the injunction of the Savior, "Judge not according to appearance, but judge righteous judgment." We do not ask the principle of mathematics to accommodate itself to our mathematical ignorance. The principle of mathematics says, "Become acquainted with me and work according to my rules, and you will solve your problems with pride and painlessness." The Principle of being —God—says likewise, in effect, "Become acquainted with My law, and conform your life to it, and you shall have rest unto your soul, and health unto your body." Jesus said: "And this is life eternal, that they should know thee the only true God [Truth itself], and him whom thou didst send, *even* Jesus Christ [the Teacher of Truth]." When we learn the science of prayer we do not ask God to do for us what He can only do through us. Knowledge is not only power, it is prayer, for it enables us to work out our own salvation with love and courage instead of in "fear and trembling."

Prayer is more than formalism; it is force.

"True prayer is not the imposing sound
That clamorous lips repeat,
But the deep silence of a soul
That clasps Jehovah's feet."

In true prayer there is no attempt to bend God's will to our selfish desires, but an inner yearning to conform our will to His. Real prayer is that state of silent receptiveness which enables Truth and divine love to impart themselves, without hindrance or obstruction, to the one who prays. This is described in the Scriptures as a "hunger and thirst after righteousness." He who has learned to pray in Truth and in Spirit does not say with the Israelites of old, to Moses, "Speak Thou with us, and we will hear; but let not God speak with us, lest we die"; rather does he listen for the "still small voice," which can only be heard when the senses are silent and the soul awake. "God is spirit: and they that worship him must worship in

spirit and truth." Now, to worship God in Truth we must know what God is, otherwise we worship Him in error. To know God is to love and never to fear Him. The "fear of Jehovah" was taught when men believed in an angry and a jealous God. The love of the Lord began when men began to understand the principles of Truth as taught by Jesus.

TO KNOW God is to know that He never creates anything unlike Himself. "A good tree cannot bring forth evil fruit," neither can a good God be the cause of evil in any of its forms. Sin, sickness, and disease are not the fruits of Spirit, but the results of spiritual ignorance; therefore they may be destroyed by spiritual enlightenment.

If God were the author of disease, it were useless to try to cure it, for all that God creates is enduring and eternal. Neither pills nor prayer would cure disease if disease were the creation of God, and, since it is not the creation of God, man can and ultimately will overcome it by the "prayer of faith."

"Of which of you that is a father shall his son ask a loaf, and he give him a stone?" asked Jesus. This question was asked for the purpose of making clear to His hearers the fact that our heavenly Father has only good to give to His children.

When this fact is fully realized, prayer will become the most powerful prophylactic in the laboratory of mind.—*The Gleaner.*

AN INVITATION

You are earnestly requested to join daily in the affirming of the Healing and Prosperity Thoughts, which appear each month in this magazine. These prayers are used by thousands of Truth students, and by joining them you will bring much good to yourself and to the world at large

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 6, FEBRUARY 7, 1932.

Unity Subject—*From Servitude to Sonship.*

International Subject—*The Slavery of Sin* (Temperance Lesson).—John 8:31-36.

31. Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples;
32. And ye shall know the truth, and the truth shall make you free.
33. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?
34. Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.
35. And the bondservant abideth not in the house for ever: the son abideth for ever.
36. If therefore the Son shall make you free, ye shall be free indeed.

GOLDEN TEXT—*Every one that committeth sin is the bondservant of sin.*—John 8:34.

SILENT PRAYER—*Through abiding in the Christ mind I win complete freedom from the claims of sense.*

The understanding of Truth comes only to those

who abide faithfully in the teachings of the Christ. They alone are free who persist in holding to the true view of life, regardless of preaccepted theories, and who obey only the voice of the higher self, which holds them to an unswerving performance of the right, both mental and actual, instead of following the voice of their own desires.

The subject of freedom is inexhaustible. The quest of freedom is endless, and is unfulfilled save in the Christ consciousness. The Jews did not understand the teachings of Jesus Christ on this subject. As the chosen people, they were in bondage to racial pride, and their intemperance in this regard was difficult to uproot.

The same teaching that Jesus gave to the Jews can be applied by us to our own everyday living. We all show intemperance in some way. The overindulgence of appetite is the form of intemperance most commonly recognized and stressed, because its effects are most quickly apparent. The Eighteenth Amendment seeks to reinforce the weak will of the drunkard by keeping temptation out of his way until he can build up stronger resistance through the formation of new habits of abstinence. But there are many forms of intemperance more subtle than that of drunkenness, forms to which the race has lent itself, and which it has taken pride in promoting. The love of money, the urge to accumulate an excess supply for one's own contingencies, is a widespread form of intemperance that has received the sanction of virtually every business and educational institution in our country. Material success has become a fetish to such an extent that the man who does not make money is set down as a failure. "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume."

The concentration of all the energies of mind and body upon the accumulation of wealth attains the ob-

ject sought; "for where thy treasure is, there will thy heart be also." The intemperance thus practiced consists in the misappropriation, to selfish and materialistic ends, of time, thought, and energy that rightfully belong to the cultivation of spiritual values.

There is an intellectual intemperance from which the intelligentsia are in crying need of deliverance. This class of inebriates constitutes an intellectual aristocracy, a mental race of "chosen people," whom it is difficult indeed to convince of the need of freedom. Like the Jews, they consider their very enslavement an evidence of absolute enfranchisement in a higher order than the majority of mankind can hope to enter.

Whether personal pride, or love of one's own way, of one's own family, of one's own country, of any self-centered aim or object, is the medium through which our intemperance expresses, we are one and all in need of the freeing power of the Christ consciousness, which is the only agent that gives lasting relief. "Every one that committeth sin is the bondservant of sin," said Jesus. "And the bondservant abideth not in the house for ever: the son abideth for ever."

"The house" is man's self-possessed body. No one who allows intemperate desires to rule his life and to gain expression through his thought and conduct can hope to remain long in the body, or to experience in it any measure of true satisfaction. Only "the son," the self-forgetting, loving, helpful concentration of all the powers upon the gaining of a higher understanding of the forces that control mankind, can bring full and complete freedom. Once this power of concentration is gained and practiced, perfect freedom is indeed assured. But concentration does not spring, perfect and full-fledged, from beneath the fleeting wing of the random resolve; it requires the faithful giving of oneself to the practice of the presence of God. "Abideth" entails a continuing in the Christ state of mind and heart.

Jesus, in effect, said, "If you live in the spirit of My teachings, you will become truly My disciples, and

will be freed from all your limitations through the understanding of Truth that will come to you as the result of your steadfastness."

QUESTIONS

1. In what state of mind is freedom realized?
2. Name several forms of intemperance.
3. Explain how success may become a sign of intemperance.
4. Through cultivating what state of mind and heart is divine sonship realized?

LESSON 7, FEBRUARY 14, 1932.

Unity Subject—*The Necessity of Expression.*

International Subject—*Jesus and the Man Born Blind.* —John 9:1-11, 30-38.

1. And as he passed by, he saw a man blind from his birth.
2. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?
3. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.
4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5. When I am in the world, I am the light of the world.
6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay,
7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.
8. The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?
9. Others said, It is he: others said, No, but he is like him. He said, I am *he.*
10. They said therefore unto him, How then were thine eyes opened?
11. He answered, The man that is called Jesus made

clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.

30. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes.

31. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.

32. Since the world began it was never heard that any one opened the eyes of a man born blind.

33. If this man were not from God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?

36. He answered and said, And who is he, Lord, that I may believe on him?

37. Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

GOLDEN TEXT—*I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.*—John 8:12.

SILENT PRAYER—*I am identified with the Christ mind, and I express its freeing power.*

There are sins of omission and sins of commission. The text from which our lesson was taken illustrates a sin of omission. The man born blind had not sinned, neither had his parents sinned.

The inquiry, "Who sinned, this man, or his parents, that he should be born blind?", indicated a previous incarnation of the man in the fleshly body, in which he might have sinned. Belief in successive incarnations of man was accepted by all the Scriptural writers who were spiritually wise. The tents and tabernacles in which the children of Israel lived in the wilderness are symbols of the fleshly bodies that they

put on and off, again and again. Solomon's Temple is a symbol of the regenerated body of man; when man attains this body he will cease to die and reincarnate. In order to build this indestructible body, we must make manifest in ourselves the works of God.

The works of God that we are to make manifest are the perfect ideas of a perfect-man idea in Divine Mind. "Ye therefore shall be perfect, as your heavenly Father is perfect." We are to bring forth in ourselves the perfections of Being. If through neglect, laziness, or belief in our inability we fail to do this, we fall under the judgment of the constantly operating law of life, which is inwardly urging us, and which in all the visible and invisible forms of nature is commanding: "Go forward."

The sin of omission is even greater than the sin of commission. There is some hope for the one who is an active sinner, but what can we expect of one who makes no effort to do for himself; who simply drifts with the tide, or looks to others to do all things? Before he was healed, the blind man was a sinner of omission. He was a blind beggar—one who had no perception of his own capacity, or no confidence in his power to rise superior to conditions in the material realm. When man fails to apprehend his mission and to do the work of bringing forth that good which is allotted to him, he remains in darkness. This blindness is that sin of omission which prevails in every man who does not realize his place in the Godhead. If one fails to do that which he is told from within is the right thing to do, he is sinning, and his soul will remain in darkness to just the degree that he sins.

The world is full of people who are in this blind, beggarly state. They sit by the wayside and wait for the workers to give them pennies and crusts, when they themselves might be producers of their own good. The remedy for their situation is for them to deny material darkness, ignorance, and inability in themselves. By putting the clay upon the blind man's eyes Jesus

illustrated how man makes opaque his understanding by affirming the power of material conditions to hamper and impede his spiritual and material growth. The washing away of this clay by the man himself shows that by our own volition and our own efforts we must deny away these seeming mountains of environing material conditions.

The starting point of man's reformation is in the mind. He must begin to handle situations mentally at first; as he proceeds to do away with thought limitation, surrounding conditions will gradually change, and he will find himself "seeing" as a result of his efforts to do the will of the one supreme Mind.

When we begin to deny away old limitations of material race thoughts and to affirm illumination from the Christ within us, we are sure to arouse the "Jews" and the "Pharisees" in our mental realm. They are our tendencies to cling to the letter of the word, to the outer forms of religion, and to deny the power of Spirit actually to illumine our mind and transform our entire being. If, after we are awakened, we are bold in our declaration of Truth, as this man was when he was healed, we may experience much opposition from our old formal religious ideas. If we listen to them all, we may feel as though we were no longer in spiritual favor. But we need not fear; we shall become conscious of the Christ again, and He will reveal His identity to us. Then we shall worship Him truly.

QUESTIONS

1. What is indicated by the inquiry, "Who sinned, this man, or his parents, that he should be born blind?"?

2. What are the "works of God" that we are to "make manifest"?

3. Explain why the sin of omission is greater than the sin of commission.

4. Explain metaphysically the healing of the blind man.

5. What do we arouse when we begin to deny away old limiting thoughts?

LESSON 8, FEBRUARY 21, 1932.

Unity Subject—I AM, *the Door to the Soul.*

International Subject—*Jesus the Good Shepherd.* —John 10:1-16.

1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly.

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them:*

13. *He fleeth* because he is a hireling, and careth not for the sheep.

14. I am the good shepherd; and I know mine own, and mine own know me,

15. Even as the Father knoweth me, and I know the

Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

GOLDEN TEXT—*Jehovah is my shepherd; I shall not want.*—Psalms 23:1.

SILENT PRAYER—*I am the open door to divine perfection.*

The door of your mind is your I AM. Your I AM is your indwelling Christ, your true higher self, and in it is all possibility, the very essence of all intelligence, all power, all Truth. "I am the door of the sheep." Sheep in this instance symbolize thoughts. We also think of sheep as typifying the pure natural life of the organism. "A thief and a robber" refers to race thought, error belief. The "porter" represents the will. The "good shepherd" designates the I AM.

All forces that come into the consciousness in any other way than through the I AM are thieves and robbers. No man can be saved from the limitations and the mistakes of ignorance except by means of his own I AM volition.

Many persons believe that they can turn over the straightening out of their tangled thoughts to others who have better understanding. Such help may be extended temporarily, but in the end it always proves "a thief and a robber." The true healer is always teacher as well, and instructs his patients how to open the door to the "good shepherd," the I AM.

By I AM we identify ourselves with what we will. When any guiding or enlightening idea comes to us from our own I AM, or Christ light, the I AM is showing us the right thing for us to do at that time. If we do not look to the Great Shepherd and Teacher within us, but seek advice from persons in the outer, we are never quite sure in our mind which path we should follow or what we should believe. The sheep know the voice of the Good Shepherd, but "they know

not the voice of strangers." This does not mean that we should reject as false every idea that another may present. It means that no principle of Truth can become our very own, can become a living power in our life, until our inner Christ, or I AM, awakens our consciousness to it as Truth for us. Until then, it remains at best only a theory.

"The good shepherd layeth down his life for the sheep." This means that the spiritual I AM lets itself become identified with the limitations of self-consciousness, that it may lift all to the spiritual plane.

When we open the door of the mind by consciously affirming the presence and power of the I AM in our midst, there is a marriage or union of higher forces with lower forces; and we find that we are quickened in every part—the life of the I AM has been poured out for us. Thus Christ becomes the Savior of the whole world, by pouring high spiritual energy into human consciousness. But individually we must take it and identify ourselves with it. The I AM is the only door by which it can get into our thoughts in a legitimate way. If it comes through mediumship, or hypnotism, or mental suggestion, without our willing coöperation, it is "a thief and a robber."

There is but one life-giver, one Savior—the Christ; and the only door though which that divine essence can come to us is the individual I AM. Jesus of Nazareth points the way, but every one must take up his own cross and follow Him, must overcome as He overcame.

The "other sheep," "which are not of this fold," but which must be brought into the fold and made one with the flock, are our outer, Gentile thoughts and states of consciousness that we used to believe were not included in the divine plan of perfection for us. Now, however, we know that the entire man is to be lifted out of error expression and manifestation, into spiritual consciousness and eternal life.

QUESTIONS

1. What is the door of the mind?
2. What are our "sheep"?
3. What is "a thief and a robber" to our consciousness?
4. Explain the words, "the good shepherd layeth down his life for the sheep."
5. How do we open the door of the mind to God?
6. Who points the way? How does Christ become the Savior of the world?
7. Explain the 16th verse of the lesson.

LESSON 9, FEBRUARY 28, 1932.

Unity Subject—*A Lesson in Resurrection.*

International Subject—*Jesus Raises Lazarus from the Dead.*—John 11:32-44.

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. The Jews therefore said, Behold how he loved him!

37. But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

GOLDEN TEXT—*I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.*—John 11:25.

SILENT PRAYER—*I am fully alive in the vitalizing energy of Christ.*

The raising of Lazarus represents the restoring to consciousness of the idea of youth. This idea has been asleep in the subconscious mind (tomb) of the body. People grow old because they let the youth idea, with its constantly revitalizing and renewing impetus, fall asleep. This idea is not dead, but is merely asleep, and the understanding I AM (Jesus Christ) proceeds to awaken it. This awakening of youthful energies is necessary to one in the regeneration.

In the raising of Lazarus, Jesus represents man undergoing regeneration; that is, man restoring his body to its spiritual state, where it will live perpetually without old age, disease, or death. A necessary step in this process of body restoration is the quickening of Lazarus (youthful consciousness). The body cannot be refined and made eternal until all the thoughts necessary to its perpetuation have been restored in it. Eternal youth is one of the God-given ideas that man loves. Jesus loved Lazarus.

The outer senses say that this vitalizing force is dead, that it has been dead so long that it has begun to decay; but the keener knowledge of the spiritual man proclaims: "I go, that I may awake him out of sleep."

It is no easy task to bring this sleeping life to outer consciousness. Jesus groaned in spirit, and was

troubled at the prospect. The higher must enter into sympathy with and love for the lower, to bring about the awakening ("Jesus wept"). But there must be more than sympathy and love ("Take ye away the stone"). Belief in the permanency of present material laws is the "stone" that holds the sleeping life in the tomb of matter, in subconsciousness. The man who wants the inner life to spring forth must believe in the reality of spiritual powers and must exercise his faith by invoking in prayer the presence of the invisible, yet omnipresent, God. This work reveals to consciousness the glory of Spirit, and the soul has witness in itself of a power that it knew not.

In Spirit all things are fulfilled now. Through the law that governs the action of ideas, that which is conceived is also consummated the moment it enters the mind. The inventor sees his machine doing the work designed, though he may be years in getting it to do that work. The spiritual-minded take advantage of this law and affirm completeness of the ideal, regardless of outer appearances. This spiritual affirming masses the energy in the thought process and gives it power beyond estimate. This realization is the step that Jesus took when He raised His eyes and said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." The sleeping life (Lazarus) did not yet appear, but the prayer of thanksgiving that it was then in action gave the assurance that at the next step called it to the surface: "Lazarus, come forth."

"He [Jesus] cried with a loud voice." This emphasizes the necessity of strenuosity in vibrating the inner life to the surface. Neophytes find it easy, under proper instruction, to quicken the various life centers in the body and connect them in a vibrating body battery that, under the direction of the will, throws a current of energy to any desired place. But a time comes when the outer flesh must be vitalized with this inner life; then arises the necessity for using the

"loud voice," or powerful will vibrations, in eye, in ear—in every function.

The imprisoned life must be free from all trammels before it can find its natural channels in the body. To "loose him, and let him go" means to have unfettered life, expressed in the joyous freedom of Spirit. The flesh would take this vital flood and use it in the old way—would "put new wine into old wineskins"; but Spirit guides those who trust it, and leads them in righteous ways if they patiently listen to it, the inner guide.

The raising of Lazarus is performed every day by those who are putting on the Christ body.

QUESTIONS

1. What does the raising of Lazarus signify?
2. Why do people grow old?
3. What does Jesus represent in the raising of Lazarus?
4. What is meant by the expressions, "Jesus wept," and, "Take ye away the stone"?
5. When are things fulfilled in Spirit? Explain.
6. What is meant by the command, "Loose him, and let him go"?

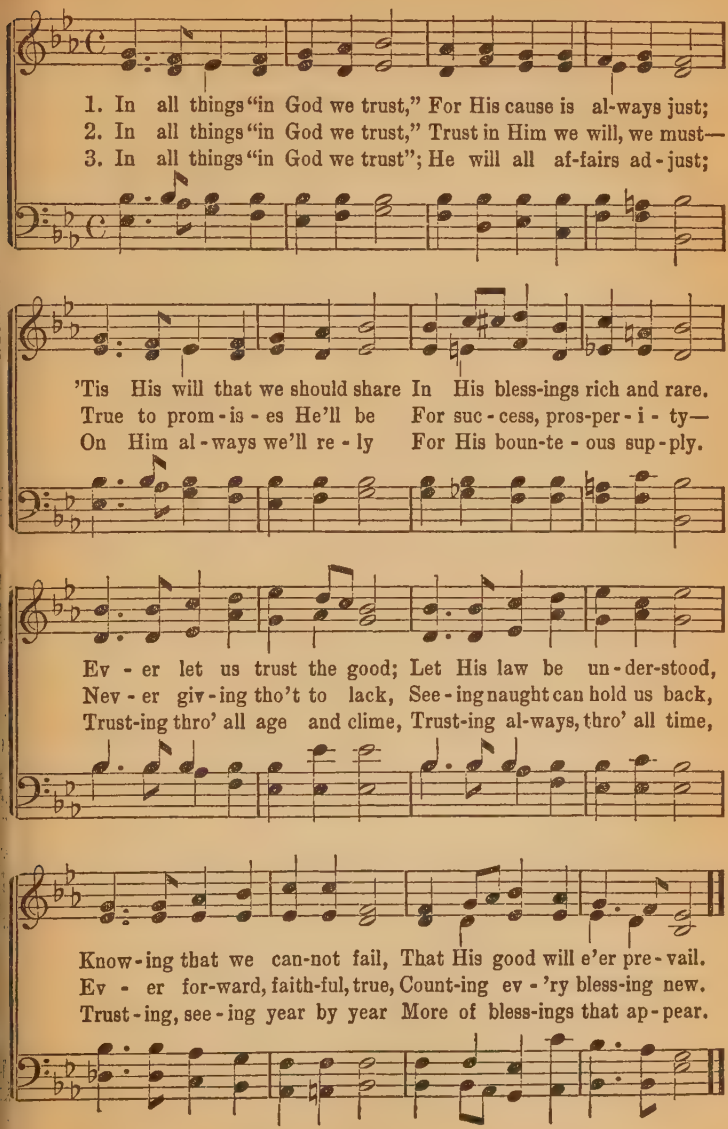
For Harmony in the Home

Every one in this house wants to do right.
We are all peaceful, calm, and harmonious.
We love one another.
We feel kindly toward one another.
We have charity each for the other.
We do not notice or condemn other's faults.
We all are children of God on our upward way, and by our every thought and act we are each trying to help the other members of the family.
We are trying to do the divine will, and thus prove our doctrine that God is love.—SELECTED.

"IN GOD WE TRUST"

Words by
F. B. WHITNEY

Music by
CARL JEAN TOLMAN


1. In all things "in God we trust," For His cause is al-ways just;
2. In all things "in God we trust," Trust in Him we will, we must—
3. In all things "in God we trust"; He will all af-fairs ad-just;
'Tis His will that we should share In His bless-ings rich and rare.
True to prom-is-es He'll be For suc-cess, pros-per-i-ty—
On Him al-ways we'll re-ly For His boun-te-ous sup-ply.
Ev-er let us trust the good; Let His law be un-der-stood,
Nev-er giv-ing tho't to lack, See-ing naught can hold us back,
Trust-ing thro' all age and clime, Trust-ing al-ways, thro' all time,
Know-ing that we can-not fail, That His good will e'er pre-vail.
Ev-er for-ward, faith-ful, true, Count-ing ev-'ry bless-ing new.
Trust-ing, see-ing year by year More of bless-ings that ap-pear.

A Broken Wire

By ZELIA M. WALTERS

Your iniquities have separated between you and your God, and your sins have hid his face from you. He that turneth away his ear from hearing the law, even his prayer is an abomination

"THIS HOUSE is wired throughout for electricity," said the house agent in showing the property to some prospective customers. "And we've had the meter connected in order to show you the house."

The customer pressed a button, but nothing happened. The cluster bulbs that should have sprung into opalescent light remained dull. The agent pressed another button, and again nothing happened. He went into another room and tried again. But again there was no light.

"There's been some accident," he said. "I'm going down into the basement to look." He was keen about it, because he felt that he would have a better chance to make a sale if the beautiful lights were turned on.

"I've found it," he said, emerging a few minutes later, "a broken wire. It must have been done by one of the workmen before the meter was connected. There's an electrician next door. I'll have it fixed in no time, and show you what the lights are like."

The electrician came, and in a few minutes the whole house was glowing with soft lights.

A broken wire had kept back the demonstration of beauty that the lights could give. Said Joshua more than three thousand years ago, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof." Joshua was thinking of the men who kept an unbroken power wire

connecting them with the Divine. But many seekers after God have given testimony directly opposed to this. "It is a cruel mockery to assert that God answers prayers," says one disappointed soul. "I have prayed and prayed to the brazen, unhearing heavens. My life is in ruins about me because God shuts His ears to my prayer."

IN THE world we meet these contrary testimonies: "God's promises are true!" "God's promises are not true!" Now, divine law always works. It does not run off at a tangent and turn out differently sometimes. If there is a divine law written in the fabric of the universe that "effectual fervent prayer . . . availeth much," then this law is always true, and it works for every one—unless, like the electricity in the new house, it is prevented from working by a broken wire. The lamps were there, the wires were in, the city electrical plant was in order, but something stopped the flow of power. This is the explanation of the prayer that seems to fall back from an impenetrable heaven: something is stopping the flow of power. The heavenly power is there, in inexhaustible supply, to give good richly to every soul in the world. The human end of the wire wants to receive, having ardent desire and capacity. The power flows for some people. We know that. We see the blessed ones who dwell intimately with the Christ, and enjoy every blessing. The same blessings are ready for you and me. All that we need to do is to find out what is stopping the flow of power, and rid ourselves of the trouble. If you are not receiving your share of the blessings that come with divine heirship, will you try to find out what stops the flow of divine power? No one else can find out for you what it is. That is the task for you alone. It may be a hidden evil thing that no one else has ever suspected. But you can find and remove the cause, and mend the broken wire, and see the coming of light.

"YOUR SINS have withholden good from you." What sins? Perhaps you lead a virtuous life, and you resent the suggestion that sin has "separated between you and your God." But if there is separation, you must search more carefully and find the cause. While no one can tell you what holds back the divine power from your line, a suggestion or two may help you in the search. Have you an uncontrolled temper? Drummond calls temper "a vice of the virtuous," because so many people who are upright and honorable in all their dealings give way to this weakness, and condone it as if it were not a very serious thing. To indulge in temper is like having a lightning flash, with its power of thousands of volts, hit the light wires. It burns out connections, and spreads ruin. The ill-tempered person does not dwell in love with his fellows, and he who cannot dwell in love with man cannot dwell with God. Is there even the faintest strain of untruthfulness in your nature? God is the ultimate truth. The untruthful have severed connections with God. Do you "desire that which is not holy"? An evil desire deep in the heart, perhaps hidden from all eyes, makes complete separation from God. Do you hate any one? He who hates cannot know the God whose other name is Love. Then there are things that we may call far less serious than the aforementioned defects, yet they may make separation between God and us. Are you lazy, shirking your God-given work? We can hardly imagine a lazy person's making connection with God. Are you given to idle chatter? Is your heart set on sensual things? Do you practice some small injustice? Do you oppress an employee? Do you neglect gracious service to others? Are you discourteous? Gloomy? Critical of others? Timorous? Vain? What is it that has shut off the power? You can find it if you search prayerfully. When the obstacle is removed the power will begin to flow to you. Light will dawn on you, and with the light the blessings that will perfect your life will flow to you.

SILENT UNITY

Be still, and know that I am God

I praise and give thanks that I am strong in the Lord, and in the power of His might

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some eighty consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

"Always praise the cooking of the cook," is the instruction of the veteran hobo to the novice. Experience has taught the gentlemen of the road that praise and thanks melt the hardest heart, and often open the door to amazing hospitality. Tradespeople have found that "Thank you" has a commercial value, and it is being universally used by the business world.

Metaphysicians find that words that express thanks, gratitude, and praise release latent energies of mind and spirit, and their use is usually followed by effects so pronounced that they are quickly identified with the originating words.

Let your words of praise and thanksgiving be to Spirit, and the increase will be even greater than it has been when addressed to man. The resources of Spirit are beyond our highest flights of imagination. You can praise a weak body into strength; a fearful heart into peace and trust; shattered nerves into poise and power; a failing business into prosperity and success; want and insufficiency into supply and support.

Our Healing and Prosperity Thoughts for this month are a guide for those who are trying to demonstrate the power of words to regulate health and finances. If you are in need of health use the statement as printed, putting special emphasis on *strength* and *power*. When using these health-producing words, direct your attention to Spirit, as if it were an interpenetrating presence, which it is. Try to *feel* the quickening spiritual harmony and health, which will manifest at once, or later, according to your mental estimate of time. If you join

with Silent Unity in thought every night from 9 to 10 you will get a powerful spiritual uplift.

In demonstrating prosperity, you should praise and give thanks for every little evidence of financial improvement. Be confident of the immediate co-operation of God's Spirit with you in bringing to pass that for which you have given thanks.

Remember what Jesus said about one's mental attitude in demonstrating spiritually, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive," which may be rephrased thus: Pray, believing that you have received, and you shall receive.

HEALING THOUGHT

I praise and give thanks that the strength and power of Thy Spirit now restores me to harmony and health

PROSPERITY THOUGHT

I praise and give thanks that Thy abundant Spirit substance is now manifesting in my mind and my affairs

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

I MUST tell you of the mastery over ills and ails that has been demonstrated by me since writing to you to pray for me about two months ago.

At that time I was suffering intensely with acute neuralgia. Twenty-one teeth were loose, inflamed, threatening extraction. I walked the floor using affirmations that you had sent me and that I had previously learned through reading *Weekly Unity*. Incidentally I begged my husband to give me time before he called a physician. In a very short time all trace of the trouble vanished, my teeth were saved, and they are now in excellent shape.

On the heels of this demonstration came rheumatism. I had to be helped even to turn over in bed. My teeth, of course. Here again I begged for time, repeated over and over every affirmation that I had in memory, and added the Lord's Prayer. The second night the condition disappeared during a snatched bit of sleep.

Then came a tumor as large as a small walnut. Having been subject to such attacks for many years,

I knew that here was an urgent case wherein telegrams should be sent across the United States for a special medicine to ward off serious inflammation, because hitherto such attacks had confined me in bed under the physician's care for about three weeks. Once more I begged for time. Then I simply quit using affirmations, but prayed: *"Lord, this is Your job. I am not interested."* By this time, through these stages of demonstrations, I was able to trust God implicitly, so I quit bothering myself about it. On the third morning not a trace of the tumor could be found, and there was no soreness. There was a perfect healing, which has remained with me, and which I am confident will continue.—*A. R. H., Eureka, Calif.*

FIVE weeks ago I sent you a special-delivery letter asking your prayers in behalf of my sister, Mrs. H. H——, who was losing her eyesight. She had only one good eye, because she had been struck in her left eye when she was a mere child, and had lost the sight of it. Today she is 38 years of age. The other eye began to fail about six weeks ago. She could not count money, could not tell one thing from another. When she would wake up in the morning she would have to sit around several minutes before she could discern daylight from electric light. She went to three eye specialists and each one told her that her eyes were incurable and that she must not be surprised if she woke up any morning totally blind.

She became very discouraged and called me over the telephone and told me just what the doctors had said. At that moment I denied all that the doctors had said and told her that "all things are possible to him that believeth." She read *Unity*. She asked me to write to you about her eyes. I did as she asked me.

Three days after I sent you a letter for prayer she could see to count money, pennies, nickels, and so on. The fifth day she could see straight pins in her hand. On the twelfth day she began to sew, and she went back to one of the doctors, who was astonished. She

could see out of the eye with which she had been unable to see for thirty years. She put her hand over the good eye and could see out of the other. Today her eyes are better than they ever were. She had been pronounced incurable.—*E. B., Chicago, Ill.*

A MONTH ago I wrote to you asking for prayers for my husband, who was seriously ill with inflammation of the bowels. Several days after I had mailed the letter to you he sudddenly took a turn for the better and improved rapidly. He is entirely well now.—*Mrs. T. H. M., North Liberty, Ind.*

FILLED WITH PLENTY

ONE WEEK ago last Saturday I wired to you for prayers for help in my business, for I had not made a sale for five days, and Saturday morning I felt that, if I didn't make a sale, I would be let out. So I sent the wire, asking that you remember me in your prayers for success. That day I sold more than any one else—I have been going ahead ever since, and I am most grateful to God and to Unity for helping me to see the way.

I am inclosing a small love offering, and may God bless your work.—*M. E. H., Chicago, Ill.*

YOU ARE surely God's channel, and I am most grateful for your prayers.

Early in October I asked for your prayers, as I had just returned to Kansas City and was out of work. The opportunity came for me to invest in a little business. It is bringing me in a nice income and pleasant work, for which I am most thankful to God, the giver of all good things. May He bless and prosper you all. —*I. M. R., Kansas City, Mo.*

SINCE I wrote for your prayers, I have had personal demonstrations of what it means to have faith in God. I have noticed an immediate change in

my financial affairs, a change that is a decided improvement. Thank you most heartily.—*M. H., Chicago, Ill.*

MY WIFE and I have many daily blessings, for which we thank Unity, in that its teaching helps us to realize them.—*W. J. B., New York City.*

YOU MAY discontinue your prayers for Mr. M——. He has a new position, one such as he has wanted for a long time but never dreamed he could get, since work has been so scarce. It is a steady all-year-round position.—*Mrs. W. E. M., Lansing, Mich.*

HE SHALL HAVE ABUNDANCE

INCLOSED please find five dollars, saved in our prosperity bank, together with the order form. Wonderful things have happened to us, and the big problem that we wrote to you about has been solved in a marvelous way—for which we are truly thankful. We should like another prosperity bank, this time as a "thank you" bank. We do want people to know of the wonderful work that you are doing.

We thank our Father for His great kindness, and you for your great help, and we wish you every success in your grand work.—*F. M. and N. E. H., Montreal, Canada.*

I FEEL so thankful for the prosperity bank and for Unity literature! It makes me feel secure in the heavenly Father's care. If it were not for Unity, I should be dwelling on the subject that seems to be on every one's tongue, depression. God bless you all for doing wonderful good. I only wish that all the world would turn its thoughts to God. May God's richest blessings be yours always!—*Mrs. A. C. M., Salt Lake City, Utah.*

WE INTEND to keep our prosperity bank in operation all the time, for we have been greatly

blessed the past few months. My husband has had a raise in salary and has been put in charge of the office where he started to work last February. We have so many things to be thankful for that we do not know where to begin to enumerate them. Thank you for all your help.—*Mrs. G. W., Belen, N. Mex.*

WE ARE very grateful to God, also Unity, for the wonderful demonstrations that we have received through our prosperity bank. Everything is a great success, and we are very happy.—*Mrs. D. C., Muskegon, Mich.*

SEARCH THE SCRIPTURES

I HAVE enjoyed reading and studying the fifth lesson; much more have I enjoyed the putting of it into practice. As one studies and applies Truth, one comes into a wonderful sense of security, of peace, tranquillity, and poise. These lessons have been a splendid help to me, as I come more and more into consciousness of the one Presence and one Power, the all-pervading Good. What a sense of deep-down joy one feels welling up within, as one puts forth Truth into the without!—and as one shares one's knowledge of Truth with others, still greater joy there is in giving. "I am the joy, the joy of living; it comes from giving, giving, giving." I thank you for your very helpful additions to my last lesson, also for your encouraging and inspiring letter. The blessing of Jehovah is ever upon you, making you an ever increasing blessing. You will find a love offering inclosed. —*T. W. M., Easington Village, Durham, England.*

MY HELP COMETH FROM JEHOVAH

THE *Metaphysical Bible Dictionary* received this morning is a book of charm and beauty—it is a volume priceless in knowledge to the student in search

of Truth. I would not be without it—even now I feel it as a companion speaking to me. It is certainly up to my expectations—words are inadequate to express my thanks to you.

God bless you and guide you in spreading the Truth. —*E. G., Denver, Colo.*

I AM a man fifty-five years of age and have tried to read and understand the Bible most of my life, but must admit I was and am far from the understanding of Christ's word to me.

Two weeks past a lady here in Donna gave me three *Unity* magazines, and I want to say I have learned more from these three magazines in regard to the meanings of God's word than I have from all my past study of the Bible.—*W. H. S., Donna, Texas.*

ON NOVEMBER 12 I received my autographed copy of Unity's *Metaphysical Bible Dictionary.* To say that I am pleased is putting it altogether too mildly. It was certainly worth waiting for.

I like the dictionary inside and out—the color, the binding, the print, the general make-up as explained in the preface—in short, I like everything about it.—*O. T., Pearson, Wash.*

HE IS MY REFUGE

I RECEIVED the *Metaphysical Bible Dictionary* a few days ago and I am very much pleased with it. It helps so much in the study of Truth!

Inclosed please find my check for ten dollars, my love offering for the month.

I have often wished that I might know of some one who had really received the message of Truth through me. Last night a letter came from a visitor who had seen the Unity literature here—she had asked some questions and I had given her a copy of *Unity Daily Word.* She is very happy to have found the

Truth way. I thank God every day for the simple language and the common-sense teaching of Unity. May continued blessings and prosperity be yours—and may they come through you to others.—*J. K., Baldwin, Wis.*

I AM happy to tell you that the Bank drill has been a real joy to me. And I have had many lovely things come into my life and the lives of my loved ones. I have learned by heart the prayer in the September *Unity Daily Word,* and it seems to have become a part of me. I have also learned not to worry, but to see good in everybody and in everything. Prosperity means more than just dollars and cents. God bless you all! —*Mrs. C. P., Akron, Ohio.*

SOME time ago I wrote to you for prayers. I wanted to be transferred back to San Antonio to work, so that I could be with my wife. At the time I wrote to you I was in Amarillo.

Four weeks from the date that the letter was sent, I was transferred back to San Antonio, with an increase in salary.

I cannot thank God or Unity enough for this demonstration.—*W. B., San Antonio, Tex.*

UNTO US A CHILD

SOME time ago I wrote you for prayers. On the 12th of June I gave birth to twin boys with such ease and confidence that the nurses and doctors said that it was a most remarkable case. May God bless you all for this understanding of God's power that has come to me through your ministry. I cannot thank you enough.—*V. F., Christiana, Jamaica, B. W. I.*

YOU MAY cease your prayers for my sister, Mrs. G. E. McK——. She has come safely through the ordeal of motherhood. I received a telegram this morning, stating that she was the mother of a son, born last night. I thank God and praise His name,

also Silent Unity, for her safety. We are all grateful for your help.—*Mrs. W. T., Hamilton, Mo.*

I WROTE to you about a month ago for your prayers for my daughter during her confinement. I feel that I cannot give you enough thanks. Your letter was written on October 23, and by the time it reached me the baby had arrived.

My daughter got along wonderfully well and has a perfect, healthy baby. With deepest thanks, and with blessings on your work.—*M. B. W., Montreal, Quebec, Canada.*

FATHER, I THANK THEE

MAY I tell you that it is with great pleasure that I renew my subscription to *Weekly Unity*. I think that, of all the magazines and papers I read, not another one gives me the joy that your paper gives. There is only one objection that I have, though, and that is, I read each copy eagerly, and then I suddenly realize that I have read it entirely through and am wishing there were more to read. I reread it and pass it on to some one whom I think it will benefit.—*Mrs. H. S. W., Carlisle, Pa.*

UNITY magazine and *Weekly Unity* mean more to me than I can express in words. They are the best visitors that come to my home, and I am looking forward to their next visit in glad anticipation.—*A. J. S., Swissvale, Pa.*

I WANT to thank Charles Fillmore for his article, "Christ Our Resurrection," which appeared in April *Unity*. We have been studying along those lines since October last.—*Mrs. I. A. G., Seattle, Wash.*

UNITY has helped me so much, and I am happy to say that my friends to whom I sent subscriptions have been greatly benefited and have had some wonderful demonstrations.—*Mrs. J. C. R., Berkeley, Calif.*

Help From

SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

I do not grasp your meaning when you say that the body is not physical, but spiritual.—*Extract from a letter answered by Silent Unity.*

In order to understand the body, you must get back into Divine Mind. You cannot understand the cause side of things by studying effects only. "Judge not according to the appearance." When we study ourselves from the standpoint of Divine Mind, many difficulties are removed. We are offspring of Divine Mind and must therefore be like it.

In studying the creations of mind, we find that mind has ideas, and then that ideas have expression. This trinity, mind, idea, and expression, is found also in man; in him it is called spirit, soul, body. When you want to know the reality about the body, you must get back to this trinity. In the trinity there is expression, and expression is just as purely spiritual as the idea from which expression springs. The reality is that the life and the intelligence of Spirit are in every part of the body, and if no material thoughts were sent into the organism, it would always manifest the perfection of Spirit. Those who faithfully see their bodies as spiritual are renewing their minds and transforming their bodies. The renewing of the mind comes through elimination of all material thoughts. Sight is spiritual, and the organ through which sight is expressed is just as purely spiritual as sight itself.

One who does not understand spiritual healing thinks that others who discern Truth and claim health in spite of appearances are telling falsehoods, or are

deceived. But those who have spiritual understanding know that there is no other way to demonstrate. So it is with those who discern Truth as it relates to the body. They know that the body is not a material, physical garment, but that it is, in Spirit and in Truth, the perfect expression of the perfect idea of the perfect Mind, and by affirming Truth in relation to the body they bring Truth into manifestation. All redemptive work is established by faith.

In *Unity* I read the following statement and did not fully understand it: "When you put this divine substance into all your words, you will find that they are indeed Spirit and life, and that they do accomplish that whereto they are sent." Will you please explain?—*Extract from a letter answered by Silent Unity.*

There is a spiritual substance of which matter is a reflection, or picture. This real substance is perceived by the mind and the true thoughts of the mind, rather than by the senses. Jesus Christ developed this perceiving capacity of mind, and He educated His disciples to perceive true substance by giving them the Passover bread and telling them that it represented His body substance. The church has all along kept alive the symbol of this great reality in the sacrament of the Lord's Supper, but the people have not grasped the fact that thoughts that have within them ideas of Truth develop the capacity of the mind to lay hold of this spiritual substance. When we believe in this divine substance, have faith in it, talk about it, and act just as if it were a tangible reality, we make it visible to the mind. To do this is to put divine substance and power into all one's words.

You say that man must earn his right to the blessings of God. How do you harmonize this with the free grace of God? —*Extract from a letter answered by Silent Unity.*

One "earns" the blessings of God by living the life of a son of God, by proving one's worthiness of divine sonship, by surrendering personal striving and the ego-

istic impulses of the sense man. One cannot work for the demands of the personal man and seek to put on the likeness of Christ at the same time, for if Christ lives and becomes the divine self in one there will no longer be the personal self. "Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new." To "earn" one's birthright means to prove it by living it, by entering into the life, by being worthy of the blessing of divine sonship, by putting one's self in rapport with it.

All the time the grace of God the Father upholds, sustains, and blesses man. Even in the darkness of his error thinking and living man is guided and blessed and held securely in God's love till his spirit will and can accept the salvation of free grace. Divine grace has placed the fullness of God at man's disposal, but it does not bless him in a conscious, tangible way until he opens his life to receive it. Whether man wills it or not, divine grace has decreed that he shall become like his heavenly Father; that he shall know fullness of joy and perfection; and though he may go the way of the sense ego and refuse to accept the saving love, or in his ignorance be unable to see the Truth and the light, yet an invisible good is working with him to lead him through the way of experiences into the consciousness of his divine birthright. When he enters into the life of divine grace and love he lives above the "law," for he is no longer under law, but under grace.

"Shall we continue in sin, that grace may abound? God forbid. . . . For sin shall not have dominion over you: for ye are not under law, but under grace."

Do you believe in divorce? Give me your ideas on that subject.—*Extract from a letter answered by Silent Unity.*

In the matter of divorce we never give advice, nor can we say that we have a settled solution, for the question is one that the individual must work out for himself. It is a question entirely personal to the one

considering it. This is a rule, however, that one may follow under all occasions: Pray for divine guidance; ask to be directed, but do not throw into the situation any desire that may be in your mind, for desire often seems to color the reply that comes in answer to one's asking. If you would be free from all strife, strip your mind of all your wishes in the matter, and just say that you will have only divine intelligence to rule in all your ways.

Usually the differences that lead to divorce can be adjusted, to the good of each party concerned. These differences, oftener than otherwise, are the product of misunderstanding followed by a stubborn pride that refuses to give in, to compromise. All this is contrary to the Spirit of God. It is much more Christlike to take the initiative in a reconciliation than it is to stand on an offended dignity, or even innocence. God looks to the motive; when that is made right the act will be right. One can scarcely afford to take a step through a selfish or stubborn motive that may change the course of two lives most vitally. Only the fairest, most unselfish idea must be followed in such a crisis.

How can man be saved by the sacrifice of Jesus Christ when we know that each man must reap the results of his own sins? How can we escape the results of our evil sowing, even though Christ brought grace and redemption to us? —*Extract from a letter answered by Silent Unity.*

Christ came to set man free from bondage to the law of sin, and when we are reborn into His likeness we are no longer under law, but live by grace. When Paul was questioned in regard to this he said: "Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" When we live under grace we cannot sin, therefore no law can hold us. Christ does not carry our mistakes or sins and let us continue to sin, but He came to save us from error with God's grace, and if we follow Him we become each "a new creature" and are not

subject to error and the law of sin, for we live the law of love and grace. "Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new."

Man cannot serve both the law and Christ; until he does put on the likeness of Christ and *live* His commandments, he is drawing to himself the bondage of the law and he must pay the price of the law till he becomes "in Christ . . . a new creature." Christ cannot set him free from this till he ceases to serve the law of sin. Grace is the free gift of God to every man, but man must accept it and *use* it and *live* it after the pattern of Christ if he is to be blessed by the gift. There is no price upon God's gifts, except that man must so live that they can come into his life.

Christ's coming to earth, His sacrifice at Golgotha, and His coming into man's consciousness as the light of life is the divine plan by which man is set free and saved from the effects of the law, and we know that the divine plan cannot fail. The Christ light shall pierce the inmost parts of man, bringing hope and understanding, whereby he may lay hold of his salvation from error and be set free from bondage of darkness and the law. Man conforms to grace and pays for his salvation in that he surrenders his misconceptions and the life of his personal self and lets the Christ self come in, that he may become "a new creature" in Christ.

Christ Jesus taught the law of love and grace and liberty, not the law of penalty and revenge, for always He sought to help man know more and more of God's great love for man. Again and again He spoke of God's forgiveness.

We suggest that you read and study and meditate on the 6th, 7th, and 8th chapters of Romans. These chapters are Paul's discussion of God's redeeming grace, and of man's freedom from sin (error) and the law of sin.

"For sin shall not have dominion over you: for ye are not under law, but under grace."

BEAUTY

By EDGAR A. GUEST

The beauty of a lily and the beauty of a face
Make bright a gloomy corner and exalt the common place;
But there's nothing shines so brightly in this world of human need,
As the beauty and glory of a kind and thoughtful deed.

There are lovely things to look at—there's the blue sky and the sun
And the hilltops in the distance, and the works that men have done,
And the best of God's creations, in this world of joy and smart,
And the helping hand of service and the big and generous heart.

Not on canvas or in marble, or in flowers which bloom to fade,
Or in lovely skies which vanish, are the lasting beauties made;
They make bright the dismal places, but the kind and cheery voice,
And the heart that is unselfish, make the weary to rejoice.

There is beauty in a lily, and there's beauty in the hills,
There is beauty in the blossoms wet with dew the morning spills;
But the richer, lasting beauty which this world forever needs,
Through its days of tribulation, is the beauty of our deeds.

From the book "The Light of Faith." Copyright, 1926. Reprinted by permission of the publishers, Reilly & Lee, Chicago

The Purpose of Unity

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

Love God with All Your Mind

To love God with all your mind means to love Him with a mind that thinks constructively and intelligently, not in sentiment alone, but in actual thought expression. It means ushering Truth with its accompanying good into your life and affairs. To love God with all your mind is to be a partaker and dispenser of God's kingdom here on earth. You can learn to love God with all your mind through studying Truth.

The Correspondence School Department will direct your study of Truth in your own home. For full details about the course direct a card to 917 Tracy, Kansas City, Mo.

Words Are Tools

Watch your words, for words are tools. With negative words you can build an undesirable condition, while with strong, constructive words you can bring into manifestation the health, joy, and plenty that you want to possess. The Unity Good Words Club offers you a drill in the use of right words. A card addressed to the Good Words Club, 917 Tracy, Kansas City, Mo., will bring you full details.

The World-Wide Work of Silent-70

Our readers will be interested to learn that of the 2000 institutions served by Silent-70, 300 are in foreign lands, representing thirty-five countries. Of these foreign institutions forty are libraries. Twenty-five *Braille* books have been sent abroad to institutions and to individuals. Silent-70 supplies Unity textbooks and subscriptions to Unity periodicals, free of charge, to institutions of all sorts. It does a world-wide work.

Presented by Other Unity

Release the Perfect Man within You

Somewhere within you is your real self, your spiritual self. You can cause your true self to appear by chiseling away the stony, adverse thoughts that have veiled its existence, just as the sculptor releases the hidden beauty and latent possibilities in the shapeless block of marble. Read "Sculpturing a Life," an article in *Unity Daily Word* this month, which teaches you how to discover the Christ within yourself.

"He's Afraid! He's Afraid!"

Robert tossed on his bed as he listened to the sighing of the wind in the branches of the apple tree beside his window. He was hiding a great wrong in his heart, a wrong that he had done to Gerald, a new boy in school. He had accused Gerald of stealing—accused him behind his back, and in consequence Gerald has been barred from membership in the Saturday club. Now Robert had discovered that it was all a big mistake, and his conscience urged him to confess. The wind seemed to whisper, "He's afraid! He's afraid!" How Robert met this test is told in "Rose Trees and Waffles," a delightful story of Valentine's Day, by Eleanor Burke Fiscus, in February *Wee Wisdom.*

Some High Lights on Hollywood

The February number of *Youth* is a "movie" issue. "How Wild Is Hollywood?" is the title of one of its articles, and after reading it one wonders if Hollywood folk are not after all somewhat misjudged. We quote from the article: "Janet Gaynor's favorite book

Periodicals This Month

is Ralph Waldo Trine's 'In Tune with the Infinite.' Neil Hamilton tells of the miraculous healing of his mother through prayer. . . . Chic Sale is found reading 'The Sunlit Way,' while convalescing from a recent illness. . . . Mary Pickford is a Truth student, and has helped some of her friends by praying for them. . . . Many players, from extras to stars, write to Silent Unity for prayers." Do not miss this interesting article; in fact, you will enjoy the entire issue.

No Age Limit to the Slipping Period

"Don't Cut Your Act" is the title of an article, by Lloyd C. Douglas, appearing in February *Christian Business,* in which you are warned to look out for the time when life ceases to stir you, when you fall into a state of apathy, and do not care about making new friends, or even keeping those that you already have. Mr. Douglas says that this period of stagnation is not determined by age, because many persons at sixty are in less danger of slipping than some at thirty. He concludes by pointing out a safeguard against one's growing weary and losing one's keenness of expectancy.

Giving—a Law of the Universe

The trend of the times is not toward hoarding, but toward wise spending. There is also much concern in the world today over the matter of giving. The ancient peoples realized that all must give; the modern world is arriving at the same conclusion. Read "Are There Laws of Giving?", by Zelia M. Walters, in *Weekly Unity* this month.

DIRECTORY

(*For Your Convenience*)

ALABAMA

Birmingham—Unity Cen, 229½ N 18
Mobile—Unity Cen, 1315 Browne; Unity Study Class, 236 N Conception

ARIZONA

Phoenix—Unity Cen, Title & Trust bldg

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Tr Cen, 1669½ Chester
Berkeley—Unity Cen, 1822 Milvia
Burbank—Unity Cen, 216 Gregg bldg
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee; Unity Study Class, 1645½ N Winona [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 640 S New Hampshire; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 938 Seminary
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk sh, 684 W 3d
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 110 N Beach
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, Everglades Hotel
Orlando—Anna Nicholson, 417 Lake
St Petersburg—Unity Church, 646 5th Ave S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc of Prac Chris, 412 N Olive

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Peoria—Unity College, 1821 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, Mine Workers bldg

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Maud McKnight, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 581 W Main
Louisville—Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs. Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Frontier bldg

MISSOURI

Joplin—Mrs Calvin, 511 Gray
Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black
Helena—Meta Cen, Unitarian Church bldg

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 311 Washington
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 210 N 6th
Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Unity Cen, 50 Livingston
Buffalo—Unity Soc, Hotel Statler
Jamaica, L. I.—Unity Soc, 90-21 153d
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th
Rochester—Unity Cen, Seneca Hotel
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Soc, Harris Arcade bldg
Cincinnati—Unity Cen, 26 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 117 Ross
Marion—New Thought Studies, 454 Summit
Toledo—Unity Cen, 404 W Bancroft
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Truth Cen, 209 Central Nat'l Bank
Muskogee—Unity Cen, 803 W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—Mrs G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, 1242 S Boston; Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Coudersport—D M Andrews, 107 S Main
Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn
Wilkes Barre—Alice Sadler, 315 Miners' Bank bldg

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Class, Cullen Hotel

WASHINGTON

Seattle—Seattle Cen, 1123 5th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg
Spokane—Metaphysical Book Sh, 821½ 1st; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, 301 N 2nd St

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, 99 King William
Brisbane—Unity Cen, Albert House
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly
Victoria—New Thought Cen, 16 Station, Auburn

CANADA

Calgary—Unity Cen, 221a 8th ave W
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765 A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—E Quinion, 20 Gordon rd
Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—H A Hahn, Frankfurterstrasse 8

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

The Only Way

Sooner or later we learn that the only way to serve God in the highest sense is to serve our fellow man, and there is no more effective way of serving our fellow man than by helping him to discover his true self, his real relationship to God. Members of the Help-One-A-Month Club know the joy of helping one person each month to do this. A subscription to a Unity periodical each month to some friend is the goal of every member. A postal card addressed to the club at 917 Tracy Avenue, Kansas City, Mo., will enroll you as a member.

Features of the 1932 Training School

The regular work of the Unity Training School for 1932 begins May 2 and continues till October 28. Two features of this season will be a course for the benefit of Unity center leaders, teachers, and healers from June 29 to July 27, and a Young People's Forum from August 1 to August 26. Those who are interested in either of these special courses should write now for the Training School prospectus, which gives more information. The blank below is for your convenience.

UNITY TRAINING SCHOOL,
917 Tracy, Kansas City, Mo.

Please send me the Unity Training School prospectus.

Name .....

Address .....

City ..... State .....

U-2-32

In April, 1930, a friend in England sent us an order for single copies of *Weekly Unity* to go to 496 "shut-ins." A big order, and a wonderful thing to do! But wait—she has continued to send copies of *Weekly Unity* to other "shut-ins," the order in April, 1931, running up to 1,043 copies. Looking back over our files we find that she has sent single copies of *Weekly* to 7,682 persons. *Weekly Unity* sells for five cents a copy, so it is easy to see that she has given generously of her means to share the word of Truth with others. To personal friends she has sent numbers of yearly subscriptions to our other periodicals. May God richly bless this faithful missionary of Truth.

A reduction has been made in the price of our fabrikoid-bound books, so as to place them within the reach of every one. In this binding we have *Lessons in Truth, Miscellaneous Writings, Christian Healing, Creed of the Dauntless, All Things Made New, The Twelve Powers of Man, Adventures in Prosperity,* and *Lovingly in the Hands of the Father.* These books sold formerly for $3 each. The price is now reduced to $2.

"I will sing, yea, I will sing praises unto Jehovah." The Psalms are full of David's songs of praise and worship, and there is a like urge today to express joy in sacred music. Unity offers you four sacred song numbers that you will like. They are *Perfect Peace, Hope and Faith, Waters of Shiloh,* and *Well of Living Water.* These songs are priced at 25 cents a copy.

Lessons in Truth, by H. Emilie Cady, lays the foundation for an understanding of Truth, and *Christian Healing,* by Charles Fillmore, erects upon that foundation an abiding structure. These two textbooks are used by students at Unity headquarters and in the field. In cloth binding each book is priced at $1; in fabrikoid, $2.

We now have *Caroline Napier* in German, at fifty cents a copy. This little booklet tells the true story of a woman's success achieved in the face of seemingly hopeless conditions. It has been an inspiration to very many persons, and we are glad now to be able to offer it to our friends in Germany.

When you have finished with your copy of *Unity*, why not pass it on to a friend? A good idea would be to mark certain articles or poems that you found helpful, so that your friend would be sure to read them. A marked copy is likely to stir one's interest.

In *The Journey of Jesus*, by Ellen Conger Goodyear, the four Gospels have been harmonized into a consecutive and unified life story of Jesus Christ. When you read the book you will feel as if you had made the journey with the Great Companion Himself. This book, in cloth binding, sells for $2; paper binding, $1.

Did you ever think about the way that a habit starts, and grows and grows until it becomes a fixed thing in your life? In March *Unity* Lillian Grace Copp has an article that tells about thought habits, how they are formed, and why they have such power. She also tells how to break any thought habit that may be causing inharmony. "Put Good Habits in Place of Bad Ones" is the name of the article, which you will find both interesting and helpful. Watch for March *Unity*. The price of *Unity* magazine is $1.50 for a year's subscription.

Would you like to go adventuring in search of prosperity? Then read Ernest C. Wilson's book, *Adventures in Prosperity*, the contents of which are as fascinating as the title. It records true experiences, most of them the author's own, and you will gain from them many a practical lesson to help you put Truth to work in your affairs. This book, in cloth binding, is $1; in fabrikoid, $2.

In its undeveloped state the caterpillar is a mere worm of the earth, but infolded within it there is a beautiful creature waiting for release from its material envelope. Man in his material consciousness is much like the caterpillar, but let him begin to develop his spiritual nature, and he becomes a new creature in Christ Jesus. Man has been given twelve powers to aid him in his spiritual development. *The Twelve Powers of Man*, by Charles Fillmore, is a study of these powers or faculties. It is a book for advanced students of Truth. Cloth-bound, $1; fabrikoid, $2.

Whatever Your Problem . . . . . these books will help

Remember

by Lowell Fillmore

Remember takes up the small problems of life with which every one is familiar, and presents their solution in a practical way. Its chapters are short. Following each there are affirmations to be held in the silence, one for each day of the week. A cloth-bound book, price, $1.

Creed of the Dauntless

by F. B. Whitney

Is your courage in need of stimulation? Do you feel that you lack strength with which to meet the tests of life? Read *Creed of the Dauntless,* and let it inspire you to go forward with increased faith and determination. In cloth binding, $1; fabrikoid, $2.

Miscellaneous Writings

by H. Emilie Cady

This book consists of a number of writings based on the author's own rich experiences. Each chapter is complete in itself, and each one presents and explains some interesting problem in Truth. Bound in cloth, this book sells for $1; in fabrikoid, $2.

Lovingly in the Hands of the Father

by Evelyn Whitell

This book will delight the person who is new in the study of Truth. Each chapter relates an actual experience, and its simple teaching finds a responsive chord in the reader's heart, creating a desire to know and to practice Truth. Cloth-bound, price, $1; in fabrikoid, $2.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Prosperity Bank Reports

"The bank drill has brought me much happiness. Things that had seemed impossible are working out in a wonderful way, and I am gratified. We had thought of moving to another city, but a position was offered my husband here. This position pays a good salary, with no office expense to him. There will be an increase in salary next year."

"The Unity Prosperity Bank plan is wonderful, and surely brings results. I construct and repair radios, and since using the bank plan, I have all the work I can handle, and average $60 a week."

These letters tell of success brought about through the use of the Prosperity Bank drill. You too can use the bank drill to bring your good into manifestation, for the bank plan is based on an unfailing law of prosperity. It will help you to come into a consciousness of God's unfailing abundance, while Silent Unity coöperates with you in prayer.

One way to gain a rich consciousness is to share your good with others, and so a bank is provided for your convenience in saving to send *Unity* magazine to some friend. Drop a coin into the bank each day for seven weeks; then send in your savings, with the names and addresses of the friends who are to receive subscriptions to *Unity*. For two subscriptions save $3. Use the blank below.

.....

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and request the prayers of Silent Unity for my success.

Name .....

Address .....

City ..... State .....

U-2-32

How a TREASURE MAP Worked

"WHEN we made our treasure map we didn't curtail the expense of our dream home. In fact one person, knowing our circumstances, rated us as fit inmates of an asylum for the feeble-minded, for our treasure-map six-room bungalow had spacious grounds, an automatic oil-heating plant, with the basement more beautiful than the living room of our present home, an electric stove and refrigerator in the kitchen.

"Then I was plunged into despair when the last day of the month came and we had no place to go and nothing to go on. I had scanned ads for small flats—even housekeeping rooms—but only half-heartedly, for I would joyously turn to the bungalows for rent or for sale in the suburbs. I wanted to get away from the city.

"I was reading 'A Message to You' (message to me) in *Weekly Unity* when my letter from Silent Unity arrived—blessed, inspired word of God it was, as always! That evening the phone rang and a prominent lawyer asked if he could bring a friend out to see me. He brought a most distinguished gentleman who wished to see me about mothering his two small sons. He assured me that he could afford to pay well for the mother's care that they would receive, for his own parents are aged and unable to care for them.

"He asked deferentially if I would care to live in a suburb, and said that the widow of a university professor owned a beautiful six-room brick bungalow that he could get her to rent to me for forty dollars a month (less rent than these basement rooms). It is lavishly furnished and it has an automatic oil-heating system, with my beautiful dream yard, only more spacious: a veritable estate for the children, and everything electric, even to the beautiful electric range in my treasure map.

"It seems no less than a miracle. Nothing seems impossible."

•

YOUTH readers are proving that treasure-mapping works. You too will find that your dreams come true if you only apply a few simple rules that are brought out in the treasure-map stories. These stories alone (and *Youth* is filled with other worth-while and interesting things) will be worth many times the yearly subscription price of *Youth*, which is **$1.50**

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.

They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

—*Isaiah*